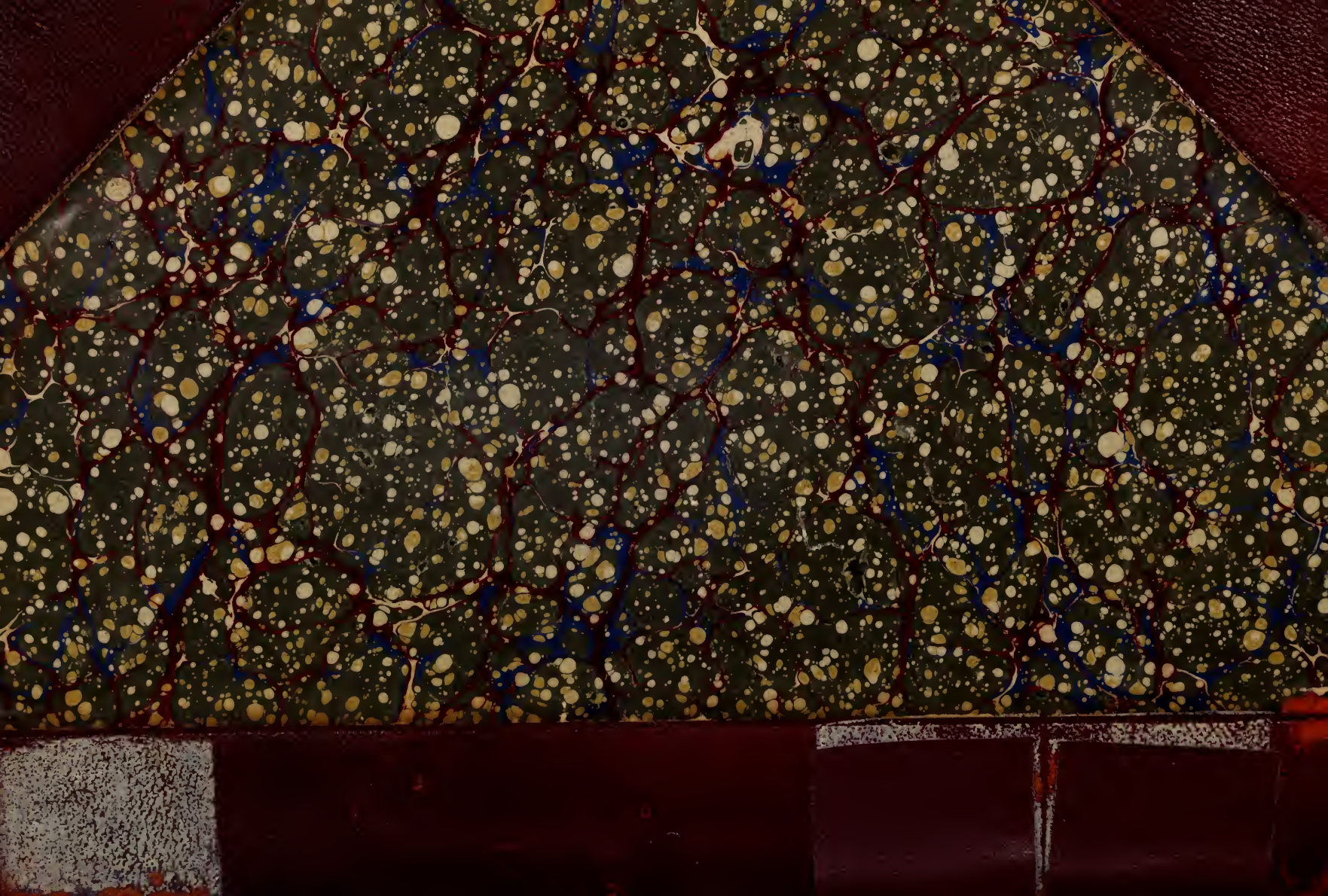

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WOMAN'S WORK FOR WOMAN

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XVII.—1902

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

INDEX TO VOLUME XVII.—1902.

PAGE

AFRICA—List of Women Missionaries.... 65
Miss Hulda Christensen—Verse..... 65
Leaven of the Gospel in Africa..... 66
Itinerating in Africa..... 68
In Bulu Land..... 70
Boat Journeys on the Ogowe River.... 71
Native Superstitions..... 73
Letters from.....143, 304, 363
Notes on.....61, 62, 63, 92, 346
ANNUAL MEETINGS.....146, 174–178, 207–210
ANNUAL Meeting Notice..... 306
APPEALS for Women Missionaries.54, 155, 196
AROUND THE WORLD SERIES.
I. Three Sundays in Korea..... 315
II. A Quarry in Mt. Lebanon..... 347
ASK NO MORE, I—Verse..... 241
AUXILIARY ANNIVERSARY, Steubenville. 218
AUXILIARIES, Notes to.....25, 55, 84, 116, 148, 179, 211, 244, 275, 308, 339, 368
AUXILIARIES AND SOCIETIES, NEW..29, 58, 83, 119, 148, 206, 241, 278, 311, 371
BATTLE SONG of Missions—Verse..... 198
BOOK SHELF, Our.....24, 49, 82, 113, 148, 205, 242, 307, 367
A Sturdy Soldier of the Cross—Jas. Chalmers..... 224
Village Work in India..... 225
East of the Barrier—Manchuria..... 226
Topsy-Turvy Land..... 228
BOOKS OF THE YEAR, Missionary, Reviewed.....218, 222–229
A Chinese Quaker.
Mosaics from India.
The Little Green God.
BOYS, OUR..... 81
CHINA—List of Women Missionaries....5, 35
Mission Education of Chinese Girls.... 5
Chinese Mourning Customs..... 10
Story of I-fa-lien..... 11
An Infinitesimal Success..... 35
A Glad Soul in China..... 37
Progress of Woman's Work in Yeung Kong..... 38
Return of the Court to Peking..... 39
Fighting Lies in China..... 43
Power of the Spoken Word..... 52
"Siao Ta Niang"..... 107

PAGE

The Louisa Y. Boyd Hospital in Chinanfu..... 198
Some Patient Learners..... 200
Advance Movements..... 264
True Light Seminary, Canton..... 232
Country Work Among Chinese Women 297
The Evident Difference..... 298
Letters from.17, 45, 79, 140, 205, 272, 304, 333–335, 364
Notes on..1, 2, 32, 92, 250, 282, 283, 314, 346
CHINA—HAINAN—Women Missionaries... 189
Miss Schaeffer's Rest House..... 191
The Gospel in Hainan..... 193
One Woman's Life..... 197
Letters from.....234, 271
CHINESE in the U. S.—Women Missionaries and Teachers..... 218
Americanized Chinese..... 219
CHURCH MEMBER A PREACHER, EVERY... 114
CONFERENCE, An Important..... 23
CORRECTION, A..... 366
DEPARTURE, A New..... 22
DOZEN QUESTIONS for Missionary Meeting, 23, 50, 80, 115, 173, 206, 242, 274, 307
EDITORIAL NOTES (in part):
Chamberlain, Rev. Geo..... 156
Cholera..... 346
Coronation..... 217
Crown Prince, Siam..... 345
Christensen, Miss..... 61
Deaths.....3, 31, 32, 33, 61, 62, 63, 125, 283, 313
Earthquake..... 156
Good, Dr..... 346
Honors to Medical Women..... 314
Inquiry Classes..... 346
Jessup, Dr. Samuel..... 345
Magazine Meeting..... 282
Parsons, Miss Ellen C.....33, 187, 249, 281
Recruits..... 313
Sangster, Mrs. Margaret E..... 313
Stone, Miss Ellen M..... 93
EVANGELIZING THE WORLD, DUTY OF.... 51
EXCHANGES, Some Foreign..... 225
FORWARD—Verse..... 21
FREIGHT AND MAIL, ABOUT..... 337
GO YE—Verse..... 299

PAGE

GOLD FOR THINGS OF GOLD—Verse..... 305
GUATEMALA—Women Missionaries..... 156
Earthquake..... 156
From Guatemala..... 158
Letter from..... 202
HEATHEN DO FOR ME, WHAT THE—Verse. 337
HOME STUDY OF MISSIONS—*Via Christi*, 21, 50, 80, 114, 145, 173, 206, 239, 274, 305, 337
HYMN, MISSIONARY..... 265
IDEAL MISSIONARY MEETING..... 82
ILLUSTRATIONS:
America, Mrs. Geo. H. Laflin, 641. *Africa*, Women Returning from Fields, 66; Missionary and Wife on the Road, 69; Bulu Boys, 71. *China*, Women at the Graves, 10; Woman Riding, 10; Buddhist Temple, Yangchow, 11; Chinese Teacher and Deaf Mute Pupil, 13; Happy Children, 36; Woman's Hospital, Lienchow, 38; Dr. Chesnut Operating on Eye Patient, 39; Blind Bible Reader Teaching a Patient, 43. *Chinese in California*, President of a Club, 219; Girls in Chinese Costume, 220; Girls in American Dress, 221. *Colombia*, Mr. and Mrs. Lee, 74. *India*, Zenana at Jeypore, 95; Idol-Maker, 96; Gate of Rest House, North India, 97; Potter, 225; Gathering Herbage, 225; Todas Sacrificing a Buffalo, 226. *Japan*, Naniwa School, Osaka, 253; Kanazawa Kindergarten, 255; Young Women Students, 257; Two Graduates, 259. *Korea*, Group of Children at Syen Chun, 98; Inn-keeper of the South, 320; Headbands of Pyeng Yang, 321; Pillars which Anchor Pyeng Yang, 325; Christian Women of Country About Seoul, 328. *Mexico*, Girls Grinding Corn, 160; Typical Class of Graduates, 161; Day-school, Mexico City, 164; On Picnic, 167; Normal School Girls Coming from Convention, 169. *Persia*, Beggars at a Festival, 285; Chaldean Woman, 287; Women Going to the Well, 288; Water Carrier, 289; Peasants Carrying Loads on the Road, 291. *Philippines*, The Caribou, 189; Soldiers Reading-room, Manila, 190; A Filipino Squat, 191; Nipa Shack, 192; Chapel at Iloilo, 195; Wedding Party, 196. *Siam and Laos*, River Boat, 129; How Missionary Children Travel, 131; Physician's House, Chieng Rai, 133; Rev. Jonathan Wilson, 135; Laos Type, 136. *Syria*, Graduates of Beirût Seminary, 16; Miss Everett, 106; Dr. Mary Eddy's Buckboard, 104; Rev. Wm. Bird, 249; A Mother of Rishmaiya, 351; Im Asaad, 352; Dr. Eddy's Runabout, 355; Junieh Bay and Hospital, 356; Beirût Seminary, 359. *Chili*, Herdsmen and Country Group, 157.
INDIA—Women Missionaries..... 93
A Fitting Memorial..... 23
The Rajabi..... 41
A Medical Missionary's Experience 94
A Hindu Girl..... 95
Hindu Temples..... 97
The Little Hindu Widow..... 97
Chhoto the Leper..... 98
Famine Children..... 100
Caste as a Hindrance..... 101

PAGE

Vacation in the Hills..... 101
The Weird of the Plague..... 104
Famine Children (Letter)..... 127
Daily Life of the Missionary..... 139
Burden of the Day..... 167
A Curious People..... 226
Among Hindu Women..... 230
A Village Tour..... 261
A Glimpse of New Scenes..... 262
Girls' High School, Dehra..... 267
Plague Camp and Hospital, Allahabad. 329
Letters from.....19, 20, 46–48, 79, 110, 141, 142, 203, 237, 238, 301, 302, 333, 361
Notes on.....91, 125, 281, 314
INTERCESSION for the Missionary..... 76
JAPAN—List of Women Missionaries..... 251
A Group of Japanese Girls and Women. 138
Impressions of Osaka..... 252
Village Meeting near Kanazawa..... 253
In a Home for Lepers..... 254
Among Children in Kanazawa..... 255
Woman's Club in Japan..... 257
Japanese Women..... 258
Coming One by One to Christ..... 259
An Old Man Saved..... 260
A Christian Endeavor Social..... 293
Letters from.....111, 171, 363
Notes on.....62, 249, 250, 314, 346
KOREA—List of Women Missionaries..... 315
A Prayer-meeting..... 52
Korean Children..... 99
In Church in Korea..... 199
Village Work..... 266
Women's Classes, Pyeng Yang..... 293
A Korean Christian..... 294
Three Sundays in Korea. Around the World Series..... 315
Experience of a Korean Sorceress..... 319
Country Work Among Women..... 320
Latest News from Pyeng Yang Hospital 322
Victorious Christianity in Korea..... 323
A Doctor's Many-Sided Work..... 327
Summer Afternoon Calls at Pyeng Yang..... 328
Letters from.....77, 111, 112, 202, 235, 236, 273, 332
Notes on.....188, 284, 314, 345, 346
LETTER from Miss Ellen C. Parsons..... 126
LITERATURE, NEW..... 179
LOVE'S VISION—Verse..... 367
LUX CHRISTI.....306, 365
MEETINGS, TWO GOOD..... 99
MEETINGS in Presbyterian Churches..... 366
MEXICO—Women Missionaries in..... 156
Work for Girls in Mexico..... 161
Letters from.....170, 362
MITE-BOX, THE..... 81

PAGE

Model Order to the Bureau of Literature 338
Music from Mission Fields 54
New, Something (for Baby Bands) 115
New Year, A—Poem 5
Obituary Tributes:
Mrs. Geo. H. Laflin 33, 61, 64
Mrs. Amy Jessup Erdman 34
Mrs. A. P. Parker 34
Miss Eliza D. Everett 63, 106, 231
Mrs. Wm A. Shedd 80
Rev. Geo. Chamberlain 251
Rev. Leonard P. Davidson 239
Opportunity, Our Present 75
Outfit for the Young Woman Missionary 147
Out-going Missionaries—Verse 263
Persia—Women Missionaries 284
A Fete Day in Tabriz 284
Armenians of Persia 287
How They Live in Persia 290
Persian Village Life 298
Letters from 20, 113, 144, 300, 336
Notes on 61, 281, 283
Philippines—Women Missionaries in 189
Requisites for Successful Work 190
Filipino Houses 193
Evangelistic Work Among Filipinos 194
A Wedding Party 196
Pledges, Fidelity to 83
Prayer, A 121
Printed Page, The 242
Sanctuary, A Little—Verse 76
Sabbath, Work in Defence of 83
Siam and Laos—Women Missionaries in 128
A Leaf from a Teacher's Note Book, Siam 128
On the Mother of Waters 129
An Evangelistic Tour in the Province of Nan, Laos 130
The Christian High School at Sumray 134
On the Road in Laos 135
How the Leaven Works in Laos 136
Hand-to-Hand Work in Siam 292
How the Medical Missionary Does not Keep Sabbath 295
Letters from 18, 49, 78, 140, 270, 303, 333
Notes on 123, 124, 125, 345, 346
Silver Anniversary, Board of Southwest 210

PAGE

Since Last Month 25, 55, 84, 114, 145, 174, 244, 275, 307, 338, 368
Sister, My—Verse 115
Society, Synodical, of Colorado 24
Society, Synodical, of Ohio 367
Society, Presbyterial, of Washington City 178
Spoken Word, Power of the 52
Spring Again—Verse 145
Sunday-School, In the 52
Tropic Lands, In 189
South America—Women Missionaries in. 156
Brazil—A Word from 157
Chamberlain of Brazil 251
Wreck of the "Wordsworth" Off Bahia 330
Picture of Service in 163
Letter from 362
Colombia—From the Sierra Nevada, "La Victoria" 74
In War Time 159
Work Under Difficulties 163
Letters from 121, 270
Note on 32
Chili—Wonder-Working Virgin of Andacollo 164
Letters from 144, 238
Note on 282
Venezuela—Letter from 269
Syria—Women Missionaries in 347
A Unique Sermon 3
A Priest's Example 10
A Chain of Events 16
Love's Tribute (to Mrs. Erdman) 34
Shleefa—Choice Fruit from Dry Soil 53
Selma's Story 99
Girlhood in Syria 168
Memorial Service in Beirût 231
Medical Work in Junieh 265
A Quarry in Mt. Lebanon—Around the World Series 347
Adversaries, and Others, at Rishmaiya. 351
Angelophany in the Orient 353
Long Step Forward in Tripoli Field 354
New Headquarters for Medical Work 355
Letters from 143, 361
Notes on 188, 250, 314, 345
Treasurers' Reports 29, 58, 88, 119, 179, 214, 247, 311, 342, 371
United Study of Missions—Lux Christi. 365
World's Work, The—A Summary 299

WOMAN'S WORK FOR WOMAN.

Vol. XVII. JANUARY, 1902. No. 1.

MOST appropriately, we who love Christ begin every new year with a week of prayer for the coming of His kingdom in the hearts of men. The first intimation that this world-wide prayer should be made in the earlier days of January came years ago from a foreign mission station on the other side of the globe. If you will consult the Year Book for 1902, you will see that our petitions are to rise especially for missionaries and their children, for the purity of the native church on foreign soil, for the great Presbyterian Church, for the Board of Foreign Missions, for the seven Women's Societies and Boards with their various auxiliaries, for Young People, for the Press, and for the Ministry. That God will everywhere sanctify His people and accept their sacrifices to the praise of His Name should be our united prayer.

THE church in which there is the most energy in carrying on its foreign work will always have the most spirituality and most success in its home evangelization. As a rule, conversions are numerous and accessions to membership frequent in a church which gives to, prays for and talks often of its workers at the front.

WHEN you can do so, take the children with you to the prayer-meeting, and particularly do not let them be absent from the monthly concert for missions. We cannot expect our young people to be devoted to the Lord's service if we allow them to stand quite aloof from it during the formative years.

WRITING to a secular newspaper published in London, a correspondent said recently:

"After the terrible sufferings and unexampled heroism of so many missionaries, is it not time to stop the sneering of those superior people who cannot understand why any one should be so foolish as to try and convert China?

"At the present moment the foreigners have to depend almost entirely on missionaries for their knowledge of China, because only missionaries learn the language and travel in the interior. Only missionaries endeavor honestly to do something for China, and, as a matter of fact, only the missionaries ever do bring about real results.

"Here, on the very spot of martyrdoms still fresh in our memory, I have been enormously impressed, not only with the splendid bearing of the missionaries themselves in their almost inconceivable sufferings, but also with the extraordinary evidence of courage on the part of the native Christians, who passed through a worse ordeal even than their foreign teachers. The foreigners had to die, but in several cases the natives might have saved their lives by renouncing their faith. The best answer to those who scoff at the result of missionary endeavors in China is the fact that there were martyrs among the Chinese Christians in Shansi in the summer of 1900."

AN esteemed correspondent writes that in her view the best way to interest the listless and indifferent in our churches in foreign missions is to present them with a striking leaflet, or call their attention to an article in a missionary magazine, asking them to make leaflet or article a subject of prayer. Undoubtedly if they could be won to do this, their apathy would vanish.

AS OUR dear missionaries go about among us, on furlough, do not let us press them to work beyond their strength. They came home for a well-

earned rest. Merely to look in their faces should be inspiration enough, and we ought to be chary of demanding too constant service on their part in the way of traveling and speaking.

THE beautiful picture of the nine graduates of the Beirût Female Seminary which you find in this number should have gone into the December issue, but was, unfortunately, mislaid. It is so attractive that we do not apologize for inserting it now.

THE pretty picture in the December number, entitled "The Manse at Beirût," should have been entitled "The Manse at Zahleh." Pardon the mistake, but perhaps it will make you turn again to Mrs. Jessup's admirable paper on page 327 of WOMAN'S WORK.

MANY persons in ordering leaflets erroneously address WOMAN'S WORK FOR WOMAN. As the department of leaflets is a separate one, kindly send to the headquarters of your special Woman's Board when you wish to purchase them. You may often save time by attention to this little detail.

DON'T you like the envelopes, and are you using them? Which is to be the banner society in our great circle of auxiliaries? Which will soon send in the largest list of new subscribers? These are days of so much cheer and gladness, this new year opens so auspiciously, that we cannot be contented any longer with a day of small things in any part of our work. The magazine is your own, and we want you to use the little envelopes to make it more widely taken than ever before.

ANY reader who has a hint, or a comment, or a criticism or suggestion is cordially invited to send it to the editor. What particular feature pleased you most in the last number? Which do you like best in this one? Don't be afraid to speak frankly if there's anything you don't like.

ONE hundred years ago, says the *Missionary Review of the World*, there was not a single medical missionary or a Christian hospital in a foreign field. The record now reads something like this: 702 missionary physicians are carrying healing and relief to thousands who would otherwise be abandoned to the misery of a living death, for the non-Christian religions, whatever else may be their supposed excellences, have cultivated in the great mass of their followers no grace which corresponds to Christian mercy and tenderness. In 63 medical schools 589 native students are being trained for service as physicians and nurses. The 355 hospitals and 753 dispensaries, which are like oases in the desert of heathen indifference to human pain, are havens of life and strength to the more than 2,500,000 persons who annually receive treatment in them. The hospitals alone shelter in-patients to the number of 93,795, while in the course of the year not less than 6,647,840 treatments are given.

NEW names are still being enrolled on the subscription list of WOMAN'S WORK FOR WOMAN, but there are yet many good Presbyterians who are the poorer in faith and knowledge because they are doing without it. Would you not like to have its friendly visits in your home for 1902? And is there not somebody among your acquaintances who would subscribe if you should suggest her doing so?

IN the December number of *The Review of Missions*, Rev. Dr. A. T. Pierson pays a high tribute to the Christian women of the period. He says, "Let woman appreciate her opportunity, for it is the golden age of her reign, and she holds a scepter that sways empires. Let her prove herself to be a power ordained of God to fulfill a holy mission." Dr. Pierson insists that in work for woman, Christian womanhood finds its best expression, and puts special emphasis on the fact that woman abroad "needs the practical illustration of what the gospel can do and has done for women."

REV. COURTENAY H. FENN, one of our beloved missionaries who passed through the siege at Peking in 1900, has written a most useful article on China, which appears in the December issue of *The Missionary Review of the World*. His words about the fidelity of the native Christians during the crucial time of persecution are very

striking. "Mr. Killie recently visited one of the country fields of the Peking Presbyterian missions, where five native helpers and 250 Christians and adherents had been killed, *and could not hear of a single case of recantation.*" Men died under cruel tortures with the Saviour's name on their lips. God save China is our prayer more than ever, as we survey the patience, long suffering and heroism of the Chinese Christians during the weary weeks when the Boxers ravaged the native church.

THE pleasant Wednesday morning meeting at 156 Fifth Avenue, on December 4th, attracted a large number of women from New York and its vicinity. Miss M. C. Holmes, formerly a missionary to Syria, conducted the meeting, which was on a high spiritual plane throughout and most inspiring and stimulating in its influence. Mrs. Waters, Mrs. Kimball and Mrs. Schauffler took part in the exercises. Some of those present hoped that Mrs. Waters' excellent historic paper on the notable missionaries of Syria might be published, as its circulation would undoubtedly do much good.

IN beautiful binding of purple and silver, very ornamental and dainty, a holiday edition of *Via Christi*, at 60 cents, will make an acceptable New Year's or birthday gift. Apply to your own Woman's Board for *Via Christi* and other literature.

THE death of Mrs. Shedd, while not unexpected, has saddened the hearts of the missionaries in Persia and of many friends at home. A touching allusion to Mrs. Shedd's devotion to the Master and His cause will be found in one of the "Letters" in another part of this number. Mrs. Erdman's loss has brought grief to a wide circle of relatives and friends here, and has deeply shadowed the Syrian Mission. Many of us recall her going out as a bride full of hope and joy, and now, in her youth and in the gladness of motherhood, she is called hence, her little one left. Much prayer will be made for those who are most deeply bereaved in these removals of their beloved from earth to heaven.

THE Students' Department of the American Committee of Young Women's Christian Associations makes a very interesting offer in the December number of its magazine, *The Evangel*, to its 410 associations in the universities and schools of this country. A prize of $15, or its equivalent in missionary books, is offered to the college woman who does the best piece of original work in the field of missionary literature before the 1st of August, 1902. A wide range of choice is open to the students who compete for this prize. It is suggested to them that they may write an exercise for use in junior missionary societies; that they may prepare a biographical sketch of some missionary now in active service, whose life and work have not been thus written up, or that they may prepare an article tracing the influence of their own college in the history of missions through the life of its alumnæ who have themselves gone to foreign fields. Students who expect to compete for this prize have been advised by the Student Department to communicate with the women of their own missionary board, that they may know more of the missionary literature of their own church societies, and so be able to make a contribution to it. One object of this offer is to interest students more deeply in foreign missions from an intellectual point of view. The Students' Department may be addressed at 1312 Champlain Building, Chicago, the American Committee's national headquarters.

A Unique Sermon.

While our beloved Miss Ellen Parsons was with us we tried to show her the various departments of mission work and wished we could introduce her to some distinctive customs of Syria. An opportunity came the morning of the day she was to sail. At an unusual hour the muezzin in the minaret near by began to call and continued for about an hour. We soon learned that Sheikh Nahass, an old man of 70 years and religious head of Islam in Beirût,

had died. Every one is at liberty to attend a funeral in this land, and, the house being near ours, I decided to go out and to take Miss Parsons. Not having entered the house before, we sent and asked if it would be agreeable to have us go. The reply was, "*Ahlan wa sahlan*" (come and welcome). As we neared the house we were met by a Moslem, who went ahead to show us the way. We also took with us a female attendant, out of respect to the customs of the city.

The house, a large, square one, is whitewashed outside and has lattice work to all the upper windows, where the harem dwell, the lower floor being reserved for the men. We entered a small hall and, passing by a parlor where men are received, were shown into a court upon which all the other rooms opened. How shall I describe what we saw? Mats were on the floor, and seated on these mats, closely packed together, were about a hundred women. All were dressed in white, their heads enveloped in pure white veils of thinnest muslin about three yards in length, one part hanging down the back, the other wound over the breast, where it could be easily drawn across the face should men appear. You see no gray hairs in this country, and so with dark eyes it made a striking contrast. What impressed me most was the quiet that prevailed. Among the Christian sects loud weeping and wailing is kept up for days.

As we reached the edge of the mats, I started to remove my slippers, which I had worn on purpose, and motioned to Miss Parsons to do likewise. A servant came forward and took our parasols, and one of the relatives begged us not to remove our shoes. We offered to sit in this main court, but several persons insisted on our entering an inner parlor where a few were seated. They arose as we entered. We gave the various salutations—"May God send peace"—"May your loved ones be spared." We then conversed in low tones. "How many children has the sheikh?" "As many as you have fingers," was the reply. Every now and then there was an outcry from another inner room where the sheikh was laid. Miss Parsons thought the women's faces a little hard, but I think their suppressed emotion gave them that appearance. After a short time, a lady took a chair and sat down in front of us and said she had been sent by the family to thank us for coming. She asked if we cared to go in where the family were. We replied, if agreeable we would. As we rose, we saw that the room opposite had been opened and there in plain view were the family around the dead sheikh. We picked our way among the ghost-like forms of the women seated in the court and approached the door of the room. The body of the sheikh lay on a bed placed on the floor. At least half-a-dozen cashmere shawls were thrown over, and above them all a dark purple robe with heavy embroidery down the front and a collar heavily worked with gold. The face and turban were covered with a veil. Seated as closely as possible around him were his wife and daughters and near relatives. In a corner were four *blind* men reciting from the Koran. We saluted and they replied without rising.

Seats were offered us inside and then chairs brought us near the door. But I refused and, standing in that doorway, where all could see and hear, I delivered my message and talked with them for fifteen minutes. The only interruption was when they begged again that we come in. Once the old blind men started to chant and were quickly silenced. Miss Parsons gave them the verse, "So teach us to number our days that we may apply our hearts unto wisdom." I shall not soon forget those upturned faces, nodding assent to my words. It was an opportunity that comes once in a lifetime.

We left as softly as we came, hoping the Great Comforter might be near them. A few hours later the funeral took place, after a service in the large mosque, at which four addresses were made. More white-turbaned heads were seen on the streets than have been seen for many a year. For forty days the blind sheiks will come to the house and keep reciting the Koran, which meritorious act is supposed to be laid to the merit of the deceased.

H. M. Eddy Hoskins.

BEIRÛT, Syria, Nov. 5, 1901.

Our Missionaries in China.

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city) China; for Tengchow, *via Chefoo;* for Hunan, *care Rev. George Fitch, Shanghai;* for Lienchow and Yenng Kong, *Canton.*

Mrs. A. A. Fulton,	Canton.	*Miss Louise Johnston (Sam Kong),		Miss L. M. M. Rollestone,	Ningpo.
Mrs. A. Beattie,	"		Macao.	Mrs. J. M. W. Farnham (Hong Kew),	Shanghai.
Mrs. J. G. Kerr,	"	Mrs. G. W. Marshall			
Mrs. J. M. Swan,	"	(Yeung Kong),	Canton.	Mrs. J. A. Silsby (South Gate),	"
Dr. Mary W. Niles,	"	Mrs. C. E. Patton, "	"	Miss M. A. Posey,	"
Dr. Mary H. Fulton,	"	Mrs. Wm. H. Dobson, "	"	Miss M. E. Cogdal,	"
Miss Harriet Noyes,	"	Mrs. W. H. Lingle (Hunan),	Shanghai.	Miss Emma Silver,	"
Miss E. M. Butler,	"	Mrs. H. W. Boyd, "	"	Miss E. A. Lindholm,	"
Miss Harriet Lewis,	"	Mrs. L. J. Doolittle, "	"	Mrs. G. F. Fitch,	"
Miss A. W. Elliott,	"	Dr. Leila L. Doolittle, "	"	Mrs. Gilbert McIntosh,	"
Mrs. H. V. Noyes,	"	Mrs. G. L. Gelwicks, "	"	Mrs. C. W. Douglass,	"
Mrs. J. J. Boggs,	"	Mrs. J. E. Shoemaker,	Ningpo.	Mrs. J. H. Judson,	Hangchow.
Mrs. E. C. Machle (Lienchow),	"	Mrs. Robert F. Fitch,	"	†Mrs. E. L. Mattox,	"
Dr. Eleanor Chesnut, "	"	Miss Annie R. Morton,	"	Mrs. J. G. Garritt,	"
Mrs. R. F. Edwards, "	"	Miss Edwina Cunningham,	"		

A further list of our missionaries in China will be given in the February number.
*At home on furlough. †In this country.

A New Year.

Grant us a year of blessing,
  A year of drawing nigh,
Like little children, confident,
  Unto the Lord Most High,
Each day to spend, oh! dearest Friend,
  Beneath Thy gracious eye.

Grant us a year of vision,
  Thy face in light to see;
A year of happy waiting,
  Our Lord and King, on Thee.
Wherever Thou wouldst have us
  May Thy disciples be.

Grant us a year of hearing
  The mandates of the King;
A year of constant service,
  A year of gifts to bring
And offer at His altar,
  While His great Name we sing.

Grant us a year of heaven,
  While on its hither shore
We toil and strive and ever
  Would love Thee more and more,
O Christ our Lord, whom ceaselessly
  We reverently adore. *M. E. S.*

The Mission Education of Chinese Girls.

Probably there is but one opinion as to the desirability and practical utility of a more or less protracted course of study for Chinese girls. No elaborate argument is needed to prove the folly and danger of neglecting the daughters of our Christians, allowing them to grow up to womanhood unable to read and without faithful, systematic Bible teaching; but as to the extent of this education and the best methods for obtaining it, there is indeed a great diversity of opinion and a real need for careful deliberation. Before any discussion of extent and methods of study is entered upon, it behooves us to ask the questions, "What is the aim of this study? for what purpose should Chinese girls be trained?" To my mind there is but one answer—to prepare them to become Christian workers, and according to their position, leaders in the native church, and not merely to raise up a number of fairly well educated women to marry and settle down into lives of comparative inactivity. If this training is primarily for the benefit of the girls themselves, it cannot be wise to make it very long or expensive; if it is principally for the sake of the salvation of others through those whom we teach, we can afford to spend considerable time and money. There are so few workers, so little time and money, so much to be done, that we must study the proportions of our different kinds of work, seeking always not to let the good hinder the best. Though it would be a good work carefully to educate girls for their own uplifting, for the sake of their becoming more earnest Christians and better wives and mothers, still on the other hand, when there is all this pressure and responsibility upon us, should we not be giving an undue proportion of time, strength and money to

individuals who are not likely to lead lives at all public, or have any special influence outside of their own homes? Are we not forced to the conclusion that unless girls can use their training and education to spread the gospel further on, their training should not be much more elaborate than that given to the average church member? Assuming for the present that girls, after finishing school and before settling in homes of their own, can be put into Christian work of various sorts, thereby making some return to the mission for what has been spent on them, let us consider a moment the extent and kind of education best adapted to develop these Christian workers. For the present we will leave day-schools out of the question and take up the subject of boarding-schools only. Though some serious objections can be brought against boarding-schools which cannot be urged against day-schools, still on the other hand boarding-schools in many ways are immensely superior to day-schools, providing a training and discipline which no day-school could furnish. Daily, systematic Bible study under the missionary's personal care, constant training in habits of neatness and punctuality, the personal influence and even discipline of the foreign teacher extending into all departments of the pupils' lives, to say nothing of the better intellectual opportunities, are some of the distinct advantages which boarding-schools have over day-schools, and must produce a lasting impression on the hearts and lives of the scholars. And so, what style of boarding-school shall we have, a high school, a seminary, or a college? While recognizing the advantages of prolonged study, the deeper knowledge of life and self that higher education brings, still at the present stage of our mission work in North China a college course for girls seems hardly necessary or wise. Whether in any country it is the best use of missionary money and missionaries' time to give girls an extensive college training appears to me at least problematical, but the conditions in North China seem definitely to decide the question in the negative as far as our work is concerned. If not a college course, what is a suitable plan of study? The work now done by our school in Peking is about the equivalent of that in a high school at home, comprising an extensive and thorough training in both Old and New Testaments, memorizing and explaining the Analects, Mencius, Great Learning and Kaotzu, Mental Arithmetic, Mateer's three volumes of Written Arithmetic, considerable work in Geography and map drawing, Physical Geography, Science Primer, Dr. Martin's "Evidences of Christianity" in wên li, some twenty books required to be read aloud, a great deal of writing from dictation, recognizing of characters and preparation of compositions. Physiology and Astronomy are also in the course, but so far it has been impossible to arrange for classes in these subjects, as indeed it has been for Physical Geography. A few are given organ lessons, all have regular instruction in singing, and all have daily sewing under Mrs. T'êng and Mrs. Li's direct supervision. All except the two lower classes take notes of the Sunday sermon and afterwards read them aloud to the teachers. The whole course is ten years in length, one year in the Primary, four years in the Intermediate Department, and five in the High School. No child under eleven years of age can be received even into the Primary Department.

During the five years in the Primary and Intermediate Departments all the memorizing is in Mandarin in the High School the memorizing and explaining of wên li are taken up simultaneously. Examinations, both oral and written, are regularly held, and each pupil must get at least 75 per cent. or drop to a lower class. Does any one say that the course is too long? I think it is, but I don't see how the work can be accomplished in a shorter time, or how any less work can be considered sufficient. There is one way, however, of shortening the course, namely, to require a certain amount of studying to be done before coming to the boarding-school, but with our lamentable dearth of day-schools such a requirement would be difficult to enforce. Ten years of systematic study and even discipline are none too many to produce the best results in mind and character—the only objections being the expense to the mis-

sions and the danger of developing in the pupils a mercenary, dependent spirit. Pride and ingratitude are the natural results of much that we call charity. These recipients of mission bounty can hardly fail to consider themselves of great importance—isn't the willingness of the mission to spend so much money on them indisputable proof of their value? Before trying to find a remedy for these evils, we may profitably inquire how much the mission spends each year on these girls, how much is given to them, and how much they provide. No clothing of any description, no traveling expenses, no books, slates or pencils, and no pecuniary rewards are given. But the teaching, the buildings, bedding, general living expenses and most of the board are given. What do the scholars or their parents furnish? Little enough, but still, more than in any other girls' school in Peking—all their clothing, traveling expenses, books, etc., and 20 *tiao* of Peking money a year towards the board. (A first-class cook in Peking earns 60 *tiao* a month.) Three girls belonging to other missions pay each 12 *tiao* a month for board. Five girls, supported by foreigners, pay each $2.00 (2 *taels*) a month, and two others, also under the care of foreigners pay 12 *tiao* each a month, so that altogether seven-fortieths of the current expenses of the school for the past fiscal year were raised in Peking, of which foreigners paid $95.37; Chinese, $49.84. Three girls, whose parents were unable to pay their daughters' school fees, scrubbed floors during the entire spring time, thereby earning enough to pay the required sum. The experiment of charging fees has been far more successful than I anticipated—there was entire acquiescence on the part of the Chinese; there has been no decrease in numbers because of the change and scarcely any delay in the payments. At the close of school every fee had been paid in full, with the exception of one, on which 1 *tiao* was still owing. But still this fee of 20 *tiao* is a small fraction of what each girl costs the mission. (The following year this fee was doubled to 40 *tiao* by vote of the Chinese Christians.) Each pupil's share of the entire expense of the school for one year, including everything but my salary, is a little less than $15.00 (gold). At the present rate of exchange each scholar's fee is about one-twelfth of her expenses. In view of the dual evil of pride and dependence on the part of the pupils, and too great outlay on the part of the mission, what measures suggest themselves as calculated to bring about a better state of things? Four important points could be mentioned. First—Renewed effort in the direction of self-support, which, next to the deepening of the spiritual life of the Chinese, is perhaps the most important question connected with our work. We should wisely and sympathetically press the subject of paying larger fees. My past experience in this line gives me every encouragement to hope for further appreciative responsiveness from the Chinese. I have never known of any criticism or objection on the part of any Chinese in regard to the various steps already taken in the direction of self-support. They know as well as we do that they ought to feed their own children. But they must be approached with sympathy and gentleness. As Dr. Arthur Smith said in a recent letter on this subject, "Irrigation is beneficial to the growing crops, but irrigating with hot water might not promote a harvest." Second—We should ask the parents of the girls to promise that their daughters may work for the mission for three or four years after graduation, receiving only their food, and perhaps $1.00 a month beside. There are two objections to such a plan. One, that it is possibly not wise to increase in any way the number of paid helpers. Second, that it is not easy to find work that girls of 22 or 23 years of age can do with propriety and profit. However, I believe that wisdom and tact could develop a working plan capable of accomplishing large results. Third—Shorten the school course, either by requiring considerable work to be done in day-schools or by reserving the longer, fuller training for those specially promising and appreciative. Fourth—A constant reiteration of the truth that these advantages are given to them in order that they may help others less fortunate than themselves. They must be taught again and again that, like David, they

have received this grace from the Lord for the sake of His people, that they may feed His children.

These four remedies have this advantage—the use of any one does not preclude the use of the other three Probably the best results would be produced from a combination of all four. Granted that an education is desirable, what are the best methods of teaching and studying? Ah, who will answer this for us? Destructive measures are always easier than constructive, so now if the best method of studying is difficult to discover, the worst is most patent and conspicuous, namely, studying aloud, a practice with nothing to recommend it, thoroughly bad and unnecessary. The only defense of this abominable habit that I have ever heard is that only in this way can pupils get the tones accurately and repeat the words with real exactness. Every one acknowledges that this screaming injures the voice, makes confusion in the schoolroom, produces irreverence in the repetition of Scripture, and is most unpleasant to hear; but if the lessons can be properly learned only in this way there is no use of proposing any reform. Facts are the best answers to theories, and the fact that for five or six years past all studying aloud has been forbidden in our Peking school, and that the memorizing was never so exact as it is now, both as regards correctness of tones and words, should be a sufficient refutation of such objections. This whole subject of memorizing is one needing careful attention. It seems to me that, while not neglecting this method of study, we should from the very beginning seek rather to develop the reasoning and observant faculties. Having to think and answer an unexpected, unprepared-for question is something utterly abhorrent to the average Chinese girl; teachers that pursue such methods surely know nothing of propriety and are not safe to follow! If any children ever needed kindergarten training, it is these unobservant, unthinking little mummies. Kindergarten methods should be followed to the last year of the High School, original work being constantly demanded. Perhaps a discreet use of prizes for various kinds of original work might prove a stimulus to the unwonted effort. One of the most desirable ends to be attained in this school life is a love of reading, a taste to which most Chinese girls are absolute strangers; but how this taste is to be acquired I know not. Nothing short of the plan followed by the parents of Thomas Edison would seem to be effective—pay a sum of money for every book read! As to what class of studies should receive the most careful attention, I unqualifiedly answer the Bible and Christian books. I believe that the teaching and government of the schools should be so pronounced in its Christian characters that all will know what we hold to be indispensable for ourselves and those under our instruction. Our most important, most satisfying work is the spiritual—a loving, faithful presentation of Christ and Scripture truth by means of morning prayers, Bible classes, prayer-meetings and individual talks give us valuable opportunities for cultivation of character and for leading souls into a vigorous, growing spiritual life. The objection is sometimes raised that these schools pay too much attention to study and too little to sewing and cooking. The teaching of cooking in a boarding-school presents a number of problems not easy to solve, but there is no obstacle in the way of systematic instruction in sewing, and I believe that any number of school-girls would sew and embroider more neatly and skilfully than the same number of girls who had not been to school. In the Peking school the best scholars have invariably been the best sewers. A year and a half ago the station adopted a new policy for the boarding-school, that only the daughters of church members should be admitted into the school. This is an undoubted advance. We certainly should not spend so much money and time on girls who, though they may be converted themselves, will still be married by their heathen parents into heathen homes and will never be able to do active Christian work. Money spent on the education of heathen, if it also includes their full or partial support, could be much better used in evangelistic work. I have long felt anxious that the mission should have a more direct interest in the school, and would

suggest that a committee be appointed to look over and change, if necessary, the course of study and also regularly to examine the school, using both written and oral examinations.

In reference to day-schools there seems to me to be one question of prime importance, that we should have a uniform course of study, such a course being arranged with reference to the course in the boarding-school, thus securing a steady progression from the beginning. Our educational work has always been too individual and haphazard. There should be one dominant idea and policy from beginning to end. At present we have not one girls' day-school in Peking, and only three small ones in the country, but those three are of the style that ought to be repeated in every Christian community. Three Christian men in the district east of Peking teach their own daughters and a few other children beside without receiving any money from the mission. Our country church members need much instruction on the subject of educating their children. In the spring Mrs. T'êng and I went to Ling Shang to lay this matter before the conference, which met there shortly after our conference in the city. The people seemed responsive, and six men agreed to teach their own daughters and the daughters of neighboring Christians, the mission being responsible for nothing. Mr. Kuo promised to supply all needed books, and Mr. Chia agreed to visit and examine the schools once a month. Like many Chinese promises, there has been some delay about the fulfillment, not very much having been done so far; but I mean to press the matter again at the approaching conference, and hope for some definite result. (The following year a boarding-school was established in the country, the scholars paying the same fees as those in the Peking school.) This indifference about their children's education is a most serious defect in our country Christians; if these children are allowed to grow up in ignorance, what will be the future of the Church there? Every home should be visited and all parents interviewed on this subject. Mr. Cunningham's school has not many boys from the country, and we have not one girl. Rather different from the Wei Hsien district, where there are over 600 boys in country day-schools, and about 200 girls in country boarding-schools. Would it not be possible for this meeting to appoint a committee of foreigners and Chinese to visit every home, or at all events to see personally all our country Christians whose children are not in school, and endeavor to show them their duty in this regard? In the Methodist school about eighty girls come from outside of Peking; in the American Board school about fifty are not from the city. Our city representation is as large as the Methodists', and larger than the American Board's, but our country constituency makes a poor showing. Of course, it is true that if, like these two schools, we paid traveling expenses and asked no fees and, as in the cases of the Methodists, provided more or less clothing we should have a good number of country girls, but there must be some better way than that to bring these people to a realization of their duty toward their children and toward the Church. When they consider it a disgrace to have a son or daughter unable to read and write, and are willing to make sacrifices to secure an education for their children, one great problem of mission work will be satisfactorily solved.

Grace Newton.

[Read at Peking Mission Meeting, Aug. 26, 1898.]

THE PATIENCE OF THE MISSIONARY TEACHER.—One is constantly impressed as one reads missionary letters, with the patience of the teacher in the foreign school. Teaching always means patience. Children are restless, fond of variety, apt to be inattentive. The successful teacher wins their love. She excites their interest and awakens their enthusiasm. To do this in our own America is sufficiently difficult. To do it in China, or India, or Africa requires still greater effort, and a genius for teaching. The best teaching force in the whole world is in the foreign field to-day. And how splendid are the results! How bright the faces of those who have wrestled with hard problems and conquered them!

Chinese Mourning Customs.

A short time ago the Chinese had a festival called the "Ch'ing Ming," a day on which old and young go out to

WOMEN AT THE GRAVES OF THEIR DEAD

the graves to show reverence to the dead. They adorn the graves with bits of paper. This represents money to supply the needs of the dead in the spirit world. Fresh earth is also piled on the mounds, offerings of food and wine are presented, and the dead are worshiped.

It is a day that the women especially celebrate, taking this occasion also to mourn their loved ones. It is truly sad to see them thus mourning at the graves, "without God and without hope in this world." Some of these women are now hearing the gospel message, as many of them come to our little dispensary, where our excellent lady physician, Dr. Effie Cooper, aided by a native assistant, ministers to their bodily and spiritual needs. Some have become interested in the truth and now come to Sunday-school.

There is a great field for work among the women in Chefoo. One of the photographs shows women mourning at the graves and the other shows how the native women ride. This woman is dressed in mourning.

W. O. Elterich.

A Priest's Example.

In a Syriac village at the harvest season we were talking of the difficulty of Sabbath observance. The fields of grain are not separated except by imaginary lines or furrows in the ground. The crops are in danger from depredatory Arabs of the desert, and the people are obliged to work together and to keep a guard day and night. For this reason they said if any of the villagers go out to bring in the grain on Sunday, all must do so or run risk of serious loss. They said that many were disposed to urge a more careful observance of the Sabbath and told the following story.

Last Sunday the elders of a certain town had decided that all must go out together to bring in the grain. Some of the more thoughtful younger men got together and prepared so vigorous a protest that the elders were overruled and it was arranged that no one should go out. Sabbath morning came and the people went to their place of worship. But there was no priest to say mass and so no service could be held. Was he ill? No, for inquiry at his house revealed the fact of his absence. Where was he then? Further inquiry discovered the fact that the priest alone of all the village had taken some Moslem cameliers and gone to the fields to bring in his grain on Sunday.

W. S. Nelson.

CHINESE WOMAN RIDING.

The Story of I-fa-lien.*

Tsong Shean Sung sat upon the *kang* in his house absorbed in his own reflections. Apparently his were not pleasant thoughts. There were deep lines of anxiety upon his face. Sorrow and regret seemed to linger there. He was a noble specimen of the Chinese race. His loose garments hung not ungracefully about his massive form, which betokened great strength. His intellectual forehead was rendered more impressive from the custom of shaving the front part of the head. Gradually the deep lines seemed to clear away as the clouds scatter before the sun. In a clear voice he called, I-fa-lien, I-fa-lien. Soon a young girl appeared before him in response to the call. She stood respectful and attentive. Let us look at this specimen of Chinese girlhood, for she is the heroine of our story.

Alert, vivacious, with bright, expressive eyes which lighted up an intelligent countenance. A wealth of black glossy hair adorned a shapely head. Grace was in every movement. A look of peace and joy ever lingered in her face. She had round arms and small, shapely hands, dainty little feet with lovely embroidered shoes. Her form, enveloped in the usual flowing garments, was of medium height, her age about twenty years. When eleven years old she had been betrothed by her parents to the son of Mr. Wang—a boy seven years of age. Poor little girl, she wept bitterly and refused to be comforted when she learned her fate. She never ceased to think of her betrothal but with dread and horror. Her father, moved by the distress of his only daughter, promised that she should not wed until she was twenty years old. Ere long a great change came over this family. The father heard from Dr. Corbett the glad tidings of salvation. It was a new revelation to him.

Being of a thoughtful mind, he did not rest until he had thoroughly sifted the new doctrine. Rejecting the chaff of heathenism, he heartily embraced the religion of the true God. Like the early disciples, he went and told his brethren that he had found Jesus, the Saviour of sinners. He soon became one of Dr. Corbett's most efficient helpers. He had two children, this daughter and a son younger. He had become so in love with the character of Joseph, that he resolved to give his children the same name as Joseph's two sons. At the age of thirteen the daughter was baptized by Dr. Corbett, receiving the name Ephraim, and the son was called Manasseh. The daughter was taken into the church. The father now determined that his children should have the advantage of a Christian education. He sent his daughter to a mission school. The prospective heathen father-in-law raged against this, and insisted on an early marriage. He was a fierce, quarrelsome man and a gambler, but Tsong Shean

ENTRANCE TO BUDDHIST TEMPLE, YANG CHOW, CHINA.

*(Ephraim) pronounced (Efalen) E-fa-li-en.

Sung was firm. He said his daughter should return in due time and fulfill her engagement. In China a betrothal is regarded as sacred and as binding as marriage.

I-fa-lien diligently improved her golden opportunities, and her bright mind eagerly received and readily assimilated the Christian instruction given. The father-in-law often sent messages insisting upon the consummation of the marriage, but they were disregarded. She rejoiced in her freedom. In the meantime her father strove to bring his neighbor to a knowledge of the truth, and induce him to send his son to a Christian school. The family would have none of it, refusing to listen, saying they would wait and see the effect of the new doctrine upon the daughter-in-law. If she were not spoiled then they might consider it.

At the end of four years, I-fa-lien was well qualified for teaching, and took charge of a girls' school, where she not only taught the pupils, but had charge of providing their food and cutting and making their garments, all of which she did very efficiently. But troublous times came. Her father was about to be sent to Manchuria as a missionary. He had become a very successful evangelist. Said one of the missionaries in speaking of him to my son, he never gave up any one until he was converted. On one occasion he came to Tung-chow. The man and woman who had charge of providing food for the students were not Christians. He sat down and began talking to them about their souls. He kept on until, by prayer, entreaty and argument, he won them for Christ.

But now there was a sore famine in the land. Robbers and marauders infested the country, murdering and stealing. It was not safe for a young girl to be left without protection. The lovely Christian mother, who had sustained her through her trials, fell ill. I-fa-lien was now twenty years of age; the boy sixteen. There was no longer a possibility of evading the inevitable. With sad hearts her pastor, Dr. Corbett, and her teacher called her to them, and charging her to be faithful to her trust, prayed with and for her, and sent her forth as a lamb among wolves. With fear and trembling she gave her promise that, by the help of God, she would never worship idols. They might kill her, but she would hold fast her integrity. Now she is called into the presence of her father. He also exhorts her to be firm. He told her he had talked with Wang, and said to him, "When your son comes for my daughter, he will find no idols nor ancestral worship. When my daughter goes to your home she must be left free to worship and serve the true God. If she is not a kind and faithful daughter you will have reason to complain, but if she is such, and you compel her to worship idols, I shall be the one to complain." He gave his promise that she should be left free to worship whom she chose.

The time approaches for the marriage festival. The bridegroom sends a handsome sedan chair adorned with bright red curtains. Her father receives and feasts the guests. The bride-elect is invisible. At a propitious moment, while they are feasting, she steps out, and unseen by any one enters the chair. Her bridal clothes are all red, with a long veil of red silk which entirely conceals her. In due time the procession takes its way to the home of the bridegroom. As they pass along she cannot see, but her sense of hearing is unusually acute. She hears their taunting words, "So this young woman is coming among us with her new doctrine! We will show her how to slight our ancestors and our gods." Arriving at the home of her husband, she is met by two bridesmaids, who help her out and support her on either side. The poor little feet are squeezed worse than ever on this her bridal day. She is unable to walk alone, unable to see. They try forcibly to lead her to a shrine where heaven and earth are personified —there to prostrate herself in adoration. "No, I cannot do that." Then she must go and worship at the ancestral tablets; she resisted that demand also. "But you must, you must, or they will revile you and his people will be angry." Still the wail of the sorely tried heart is, "Oh! I cannot, I cannot do it." The son and his bride are required to prostrate themselves before his parents. Then she is led to her room, her veil removed, and the bridegroom sees his

wife for the first time. She is now seated on the *kang*, and the women gather about her, inspecting and criticising her clothing and personal appearance with perfect freedom, regardless of her feelings.

After their curiosity is satisfied the women retire. The bride seizes upon this opportune moment to conceal her beloved Bible and hymn-book in a crevice near the roof, fearing they might be forcibly taken from her. Now the little brothers came bashfully in to see the *shin-she-fu* (new daughter-in-law). She talked pleasantly with them and began singing some sweet hymns. Attracted by the music, the women return. Other hymns were sung. Then she began to tell them the new doctrine in which she believed. The young husband came in and wanted to know what it was all about. He also wished to hear. So she repeated the old, old story, so new and strange to them. In the evening, when alone with her husband, she told him she was in the habit of kneeling down and praying to her heavenly Father every night and morning; that she would pray aloud, so that he might know what she said. She then knelt and prayed, he listening. She continued to do so daily, always praying for him. At length he asked her why she always prayed for him. She told him that her heart's desire was that he, too, might become a Christian. The next time he knelt with her, and from thenceforth their united prayers ascended to a throne of grace.

CHINESE TEACHER AND DEAF AND DUMB PUPIL.

The custom is for the bride to remain seated on the *kang* during the festivities. She takes no part in those. She is supposed to be so overcome with modesty and awe of her mother-in-law as to be unable to eat or have anything to say. A thoughtful mother usually supplies her with a cake or something she can eat surreptitiously, to allay the pangs of hunger. At the end of the festivities she descends from the *kang*, lays aside her bridal robes and takes up the work and domestic drudgery of the household. She is under the supreme control of the mother-in-law. *She* is the autocrat of the domestic circle. In this case I-fa-lien was the first daughter-in-law who had entered the home, and she was a Christian. She must be made an example and thoroughly tested. No despot on his throne ever took more satisfaction in lording it over his servile subjects than did this mother-in-law. Usually she cuts out the garments and measures out the food for the family, but in this case I-fa-lien was left to do it all. Fortunately her experience in the school work now came in good part. She passed the ordeal. If she did well, she got no commendation; if she failed in the least, she was severely reprimanded.

Having taken a boy to raise, I-fa-lien went to work with true womanly instinct to make a man of him. She influenced his father to send him to Tengchow College under the care of Dr. and Mrs. Mateer. He was the more ready to do so because the stripling was weak and puny, unable to do much work.

There he would be provided for. He took a nine years' course. Those were hard years for I-fa-lien. According to Chinese custom, she stayed with her mother-in-law and was the family drudge. She won their respect and confidence. Ere a year had passed they renounced idolatry and in all things conformed to her ideas of right and wrong in keeping the Sabbath and conducting their business. The entire Wang family became Christians, the sons men of influence. One was a professor in the college. They were not cruel to her according to Chinese ideas, but she toiled constantly and beyond her strength. A bright boy was born to cheer the young mother. She called his name Shu-gin (take the truth), in remembrance of the joyful event of renouncing idolatry and expressing her earnest desire and prayer that they should embrace the truth. The young husband came home once a year. His love and respect for his wife increased as time went on. But now he had become strong and robust, the father demanded that he should return and share the labor of the farm.

I-fa-lien had to stand between the angry father-in-law and his son and plead that the latter might be permitted to finish his education. It was a hard place to fill. Her mother had belonged to a wealthy family. Her father, in his early life, was a reckless, bad man, spending his wife's fortune, but she had managed to save and conceal some valuable jewelry. This she had given to her only daughter. These souvenirs were now sacrificed to keep her husband in college. After some time a position was vacated; it was that of taking care of the apparatus of the college, and it was offered to Wang. He was rejoiced, for he thought now he could bring his wife there and they could have a home of their own. After trying it a few days he told Dr. Mateer he must go home and consult his parents, but really his wife. No Chinaman would ever admit that he did that. She said no; he must complete the course. She wanted him to be a preacher.

But flesh and heart faint and fail. At the birth of her little daughter in autumn, which she named Gua-hiang (fragrant flower), (she was full of poetry and sentiment; the name was that of the most fragrant flower in China. A single bud will perfume a house for many months), a severe illness followed, which left her paralyzed as to her limbs and arms. She could not clasp the helpless one that lay at her side.

In this emergency Mrs. Mateer came to the rescue. She sent Wang home with instructions to bring his wife to Tengchow for medical treatment; but the stern old father refused to let her go, so he returned without her. She did not improve. After waiting some months, Mrs. Mateer sent him again, this time with clothes and bedding for the helpless woman. When the old man saw these his heart relented, and he consented for her to go. In Mrs. Mateer's own home and under the skillful care of Dr. Neal, she was brought back to life and health.

After finishing his college course with honor, Wang was appointed principal of the Wei Hsien boys' school, which position he filled with success for five years. The family of three bright, handsome boys and a pretty girl, who is as sweet as her name, live in a tiny house after Chinese fashion. In the stillness of the Sabbath twilight the sweet sound of hymns sung by this happy Christian household is borne upon the breeze to my open window, the voices of the children sweetly blending with those of the parents. Wang has outgrown his position and now conducts Sabbath services, preaching with great acceptance to the Chinese. His well-stored mind, ready flow of language and earnestness, all combine to make him a forcible speaker. He goes daily to the dispensary to meet patients who have come for healing of the body, and brings healing also to their sin-sick souls through the great Physician. I-fa-lien is the same bright, cheery woman. Her husband loves and honors her, and is not ashamed to show it. Said one of the missionaries, "It's worth a good deal to see Wang rise before the whole congregation of Chinese men and politely open the church door and hold it until his wife passes out with the child in her arms." Or, as I have seen him do, take the heavy child and carry it himself. This family is a living object

lesson to the heathen of the influence of Christianity. Mrs. Wang teaches the foreign women the language, is a friend and companion as well as teacher, and is ever ready to speak a word for the Master she loves so well to the poor women. On one occasion, after a blundering effort to relate in Chinese the story of the fall, I turned to my teacher (Mrs. Wang) and said, "You tell it and I will listen." With sparkling eyes and animated countenance she graphically described the perfect bliss of our first parents as they wandered hand in hand amid the Elysian loveliness of Eden, holding converse sweet, basking in the sunshine of the heavenly Father's love, no care or toil, sorrow or pain. I listened entranced. Tears of genuine emotion sprang to my eyes. I exclaimed, "Oh! if I could only tell it as you do." Soon after Miss A. asked me to take charge of her work while she would go into the country. This was to receive the patients at the woman's medical waiting-room. My knowledge of the language was very limited. I expressed the fear that I would not be equal to it. "Oh," said one of the missionaries, "if you can only listen to their pitiful story and say 'What a pity,' it will do them great good." I asked Mrs Wang to go with me and help me talk to the women. She readily consented.

I soon had to relinquish this work, being called to see my son, who was dangerously ill, the result of the riot. Stunned by this terrible blow, with the help of friends I made ready for the sad journey. Mrs. W. came to say good-by and comfort me. "Don't grieve, Lan-tai-ti, we will all pray for Mr. Lane, and the heavenly Father will heal him." Afterwards, when he seemed to recover and take on a new lease of life, these simple-minded Christians doubted not it was in answer to their united prayers. About a month afterward I received a letter from a friend who had taken charge of this work when I left. She told how it had grown. They now had weekly meetings with the women in her guest-room, which was filled with a deeply interested audience. Said the writer, "I would give ten years of my life if I could teach these poor women as Mrs. Wang can." Think of it, ye who are at ease in Zion, this happy wife and mother, in the prime of youth and health, ready to give up ten years of life (so sweet) to be able to give these perishing souls the bread of life. When I returned to Wei Hsien three months later, I found Mrs. Wang with a class of thirty-five and forty women, with whom she met on Wednesday and Satday afternoons. She understands their habits, language and superstitions much better than we do, and knows just what to say to them.

One day a great many women stopped in. It was temple day, and they had carried their offerings and repeated their vain repetitions. She talked to them in this way: "Why do you go to these dumb idols, made of wood and clay? They can't hear, can't see nor help you. If a fly were to light on their noses they cannot brush it off." Then she told them of the Lord of heaven and earth who created all things; of man's disobedience; God sending his own Son to save a sinful world; that they should love, serve and pray to Him alone. Some of the women had the idea that they must learn so much of the doctrine in order to be saved. One of those asked her, "How long have you studied?" "Oh," she replied, "I have known the Scriptures from a child." "No wonder you can be a Christian then, you have studied the doctrine so long." "If I had my belly full of doctrine it would not save me, only Jesus can do that." One day a bright, chirpy old woman appeared at the meeting with a copper teapot. Mrs. Wang knew some superstitious notion was behind that teapot; so she asked why she brought it. "I might want a drink," she answered, evasively. The next time the old woman came, and the teapot came also. After meeting closed she went home with Mrs. W., and she wormed out of her the reason of the teapot. She said, "If I should drink the water on the place it would bewitch me and I could not get away." Mrs. W. told her the water was all right and very good. "Oh, you don't know what awful things the people say about you. I have been wanting to come here for eight years, but never dared, I heard such dreadful stories about the mission-

aries. But when I saw people that I knew come here and get cured and return all right, I took courage and came."

Mrs. W. told her of the sin of idolatry, and urged her to give it up. "You need not be concerned about me. I am doing very well. I only went to two temples this year. I used to go to all within reach, and I only gave 30 *cash* where I used to give 300." "You poor creature, don't you know that it is just as wrong to worship in one temple and give money to idols as in a dozen?"

The brightest hopes of I-fa-lien are realized. Her husband is a licensed preacher of the gospel, her eldest son a medical student, Gua-hiang in the high school, a handsome, intelligent girl with unbound feet and untrammeled intellect. All this is the result of the blessing of God on the life and influence of one Christian Chinese woman. I-fa-lien is still in the prime of life and may yet see good days and do noble deeds.

NINE GRADUATES OF BEIRÛT FEMALE SEMINARY, 1901.

(See Editorial Notes, page 2.)

A Chain of Events.

In September, 1898, Musa and Nejnuh stood up to be married in the village church. Musa had been much interested in the gospel and seemed to be near the kingdom, but when he took his bride home all his friends united to force her from her faith and made life a burden for her. She remained steadfast, however, and testified to her love for her Saviour. Musa was not so strong and went back to his old position with his friends for a while. This made it all the harder for poor Nejnuh.

In October, 1899, it was the communion season, and we were told that several wished to unite with the church. Among them was Musa. His wife's courageous example had shamed him and it was not long before he let her know that his heart was with her and gradually began to assert himself openly. The friends saw that they accomplished nothing with the young bride and so their persecutions ceased. Then the bride, having gained her own liberty of conscience, turned the tables on her former persecutors and began an aggressive campaign of Bible reading and earnest conversation. So at the end of the year her husband united with her at the Lord's table.

In May, 1900, it was again the communion season. Several babies were presented for baptism. Among the parents who stood up with their precious offerings to the Lord were Musa and Nejnuh. Their faces were bright in the happiness of presenting their little boy to the Lord. A united family, father, mother and son, stood thus in the church recognizing Christ's claim to them all. *W. S. Nelson.*

THE BETHEL SCHOOL, IRAN, PERSIA.

We quote from MISS DALE'S report of Iran Bethel Girls' School, 1900–1001:

It was the keenest pleasure that the entire building was thoroughly cleaned with the hope of re-opening the boarding department of our school, as very many earnest requests had come from both rich and poor that we should do so. Miss Dale announced her hope of doing this to the station at its meeting of Aug. 3, 1900. The following resolution was adopted by the station: "Resolved, That after prolonged and careful and prayerful consideration of the question of re-opening the boarding department of Iran Bethel it is agreed not to open at this time, and Miss Dale is hereby requested to draw up a letter to the Board, presenting the importance of this department of our station's work, and renewing our plea for reinforcements for the school, and present such letter to the station for endorsement." This letter was written and endorsed by the station Sept. 17, 1900, and sent to the Board. On the 18th, the members of the station met at the girls' school to ask unitedly a blessing on the two schools, as well as to ask prayer for individual scholars in each school who are objects of special interest. Iran Bethel opened as a day-school Sept. 19, 1900, with twenty-five children present the first day. This number increased till at the end of the year seventy names had been enrolled.

We noted that in WOMAN'S WORK among the resignations occurs the name of Miss Anna Schenck, long connected with Iran Bethel, and one of the pioneer workers of the school. God alone can measure the influence of the faithful, patient work she has done in the girls' school.

Late in the fall a former scholar, a Mohammedan, twenty years old, twice married and twice divorced, asked permission to come and read English once a week, that she might brush up what she had learned in school in order to support herself by getting English pupils among the Persian ladies in Teheran. This request was of course granted gladly.

January brought us New Year's Day and more than one hundred calls from our friends, and also brought us the Armenian holidays, and calls on the Armenians during the vacation. Dr. Wilson and I made the Christmas calls together.

CHINA.

DR. EDNA B. PARKS wrote from WEI HSIEN in September:

RESUMING WORK.

As you see, I have returned to Wei Hsien. The Consul gave permission for us to use our own judgment about ladies returning to the interior, and a number of us have come.

No building has been done on the compound, so living room is scarce and at a premium. The wards of the Woman's Hospital, two rows of Chinese rooms, were not burned, and suffered only the loss of doors and windows. These have been refitted and the boys' school opened in one room, while Mr. and Mrs. Robert Mateer and I occupy the other row for the winter. Mr. Mateer came out directly after our mission meeting closed in Tsingtau in August and put the rooms in order, and Mrs. Mateer and I came a week ago. I wish you could see how cosy we are. Of course, they are only Chinese rooms, with brick floors and thatched roof, but with the *k'angs* taken out, glass windows and foreign doors and liberal use of whitewash and fresh paper, we are as homelike as you please. The entire row of rooms has a south exposure, and we anticipate no difficulty in keeping warm with the little stove we have brought with us. We had such a pleasant and comfortable journey from Tsingtau, making use of the new railroad which the Germans are building. We left Tsingtau at 8 o'clock one morning and reached the present terminus, Kao-mi, at 1

P.M. Our *shenzes* were waiting us there and by 5 o'clock the next evening we had reached the compound, having made the journey in two days, instead of three and one-half, as formerly. If everything goes well, by April or May of next year we can breakfast here on the compound and take supper in Tsingtau. The trip was perfectly quiet; we had an escort of soldiers part of the way, but people paid little attention to us and we heard no reviling, evil talk.

The compound is a desolate place with the blackened ruins everywhere. Piles of brick and mortar, weeds and vines and bushes running wild. The pictures did not show the real desolation of the place. Mrs. Mateer and I divert ourselves in our evening walks by identifying people's broken china, fragments of crockery, burnt books, etc. As we first climbed about the ruins, I could sympathize with the teacher who, with a few friends, ventured back to the place some little time after the riot. They were not allowed to enter, the place having been placed under guard. He describes how they climbed upon the graves outside and looked over the wall, and says: "First we wept, then we prayed, and then we sang—'Where, Oh! Where are the Hebrew Children?'"

But the trees are left to us, fruit is not killed out, flowers are blooming, and the creeper is doing its best to cover the unsightly débris with its beautiful long, green sprays, and I seem to be getting the reconstruction fever and can begin to look upon the houses as so many piles of bricks to be reconverted into homes. Some of the houses are being torn down and we expect an architect in a few weeks to help plan "the new compound." On account of the difficulty of getting wood, and for climatic reasons, little building can be done before spring.

We do not expect to properly open the medical work this fall and winter, having no suitable place, and as yet no outfit, but I suppose both Mrs. Mateer and I shall have more or less of it to do. We will be the only ladies here during the winter, and Mrs. Mateer will have her hands full with the school and the women's work, and I hope to help her so far as my language will allow, and also continue my study. It is good to be back, and every one seems so glad to see us. There has been an avalanche of women here to-day, coming and going all day long. There is a great call for classes and itinerating in the country round about, but I doubt whether it will be possible to go out very much; it is still rather soon after the trouble for women to travel about as we did before. Pray that it may soon be made possible.

AN INTERESTING STORY.

We heard a little story to day that is encouraging and interesting. Several years ago a certain Christian school girl was betrothed into a heathen family. She had unbound feet, and her future mother-in-law sent word to her that she would not accept her unless she bound them up. The girl refused to bind them, and when she was taken, a bride, to the mother-in-law's house, they would not let her enter, but sent her home again—a dreadful disgrace. It was patched up later by friends, and although the little bride suffered a good deal of persecution from her husband's entire family, she steadfastly refused to bind her feet.

She was obedient in everything else, and capable and helpful, and not long after their marriage the husband began to study the doctrine, and now we hear that the mother-in-law herself is an earnest student, and all, we believe, through the influence of this one Christian girl who stood out for what she believed was right.

A MESSENGER OF CHRIST.

Two of the Bible women have died while we were all gone. One of them worked in the city—an exceedingly hard field—and her death was specially sad. She was poor and alone, with a brute of a husband and no Christian friends. Sunday afternoon a group of women from the city were sitting talking with Mrs. Mateer and me, and Mrs. Chu was mentioned. Instantly their faces lighted up, and one whom I had thought particularly dull and uninterested said, "She taught me the doctrine. We are all her disciples." And so it was, all of the five had been brought to the knowledge of Jesus Christ through her ministry. For the moment, I envied her.

I know I need not say to the friends of the Northwest Board, "Pray for us," for you are constantly doing so. But will you not remember particularly these Chinese women, and remember us particularly who are among them again, gathering up the scattered work.

SIAM.

MISS GALT wrote from BANGKOK in September:

We are all interested in the new buildings which this school is to occupy across the river. At present the building is delayed for lack of funds, but we hope it will not be for long. My classes are in the upper grades,

and the pupils show a degree of thorough preparation highly creditable to the native teachers who have had them in training. On Sundays I teach a Bible class, which is composed of the women of the compound. Some of the oldest Christian families of Siam are represented in it. There are others who seem to love the gospel, but have not yet confessed Christ, who, we pray, may soon become of our number.

On account of imperfect health, I have not gone about very much, but have kept up visits on the compound. One of our dear Christian women has been confined to her bed for six months, with little or no hope of recovery; but in her conversation there are frequent expressions of implicit faith and hope. A pair of twins, a boy and a girl, have been born in one of our Christian homes. Many visitors come to see them. I am glad to be associated again with Mrs. Eakin, of whom I became very fond in Petchaburee. Though in many ways Bangkok is a more pleasant place to work than Petchaburee, still my first love was Petchaburee. The work there was through difficulties. The first year I took charge of the girls' school the first fees were charged; my second year in Siam. Another year the pupils were required to buy their books. Then the fee was raised, and afterwards free boarders were dropped, and with each change the pupils grew fewer. And yet the changes seemed proper. Some of our old friends and neighbors thought we did not love them as we used to. But for all the other side, I rejoice in visible fruits of the work done there, and it may be, after a little time, I or some one else will again take up the work with renewed interest.

INDIA.

Mrs. Calderwood wrote from Ambala in August about

ZENANA WORK.

How I wish I could tell you of zenana women coming out boldly for Christ by being baptized. But here in this city, and also in the cantonments, zenana work does not often seem to result in baptisms. This letter may show you how far one of my Mohammedan zenana women can go and yet shrink from being baptized, which step would, of course, in hers as in most cases, cause immediate separation from her husband and the sacrifice of an easy, comfortable life and many luxuries.

Some time ago this beautiful woman persuaded her indulgent husband to permit her to attend our Hindustani church, where she hoped to hear a sermon about Christ. She came in a closed carriage, wrapped in a long white garment that completely covered her from the top of her head to her feet, and was delighted to see such a number of native Christian women gathered in the house of God to listen to the preaching of His Word. She has often been to church since then, and, being an intelligent, wide-awake woman, she understands thoroughly the preacher, and every time she goes gains knowledge of our religion. This, however, is not all; the following is even more surprising.

A WAIF OF THE FAMINE.

Early one morning she was seated in her sitting-room, from which she could look down on the people in the street below. The crowd consisted of men, boys and a few low-caste women. Among them she saw a girl, about twelve years of age, trying to beg. The girl was scantily covered with a few filthy rags and starved and ill-looking, her feet, arms and legs being covered with boils. The poor child was pushed aside by the passers-by, and no one would give her an alm. The Mohammedan lady, noticing this, sent one of her servants down to bring the girl up to her room. She then fed, bathed, dressed and kept the child. And her husband being a doctor, she persuaded him to attend to the repulsive boils, which were soon healed. The girl told the story we so often hear. She was an orphan, and after wandering about begging for several months was finally picked up by the head woman of a house of ill-fame. This woman soon decided that the girl was too ugly to be a good investment and was not likely to improve very much in appearance as she grew older, so turned her again out into the street, and while wandering about begging she was seen by the Mohammedan whom we shall call our "Doctor's wife." This kind woman, not being satisfied with what she could do for the girl and feeling that we might be able to do more, made the child over to Dr. Jessie Carleton, who kept the girl in the hospital till she was absolutely cured. The girl soon brightened and became better looking under the kind and skillful treatment of Dr. Carleton. The bad woman whose property she had once been learned of her wonderful improvement and had actually the audacity to try to get hold of her again. However, Dr. Carleton settled the question for good by sending the girl to our orphanage at Hoshyarpur, where she not only finds a home in a Christian school but will also receive a good education, and, what is above all, will be taught to love and serve Christ.

The girl is not the only child who has been saved by this Mohammedan doctor's wife from the streets. Almost immediately after the girl was made over to us a boy was also rescued by her and sent to one of our mission orphanages.

I hope the above will make clear how far a Mohammedan woman can go who is on our side without receiving baptism.

INDIA.

MRS. HENRY FORMAN wrote from UPPER WOODSTOCK in August:

As to my mission work I feel discouraged. I have done so little. I was just getting my work nicely in shape and getting a foothold in the city, when I had to come away, and now all will be at a standstill. I wish we had another woman in our station. It is so important to get the women with the men. It is the women who make the home and train the children, in every land. I am very much afraid I shall never amount to much physically. Dr. Fullerton says I ought not to attempt any work the coming year, but I fear that will be impossible. My part is needed in our work; to give it stability we must win the women to Christ. I think I told you of the Board's permission and our efforts to get land. Day after day my husband has tried, and months have slipped away and we have not succeeded. We need it so much, not alone for our comfort, that is so small a part, but for the work, in order to do it well and enable it to grow.

My husband spent nearly a month up here, but is at home again. I am staying in one of our mission houses, boarding with Mrs. Lucas, who is here for the whole season on her daughter's account. In fact, Mrs. Lucas keeps house for us all. Just now Mrs. Ewing of Lahore, with her little girl; Mr. Gould and Miss Savage, from Dehra, are here. Miss Savage has been very ill, but is getting better. It is a very pleasant household, but has been a changing one; some have gone down and then these came up to take their places. It is very beautiful about here; the hillside and even the trees are covered with lovely mosses and ferns now that we are having so much rain, and the whole country looks very green. The hills are very high and the views from here are exquisite. You look down on Dehra and stretching beyond the Swalik range, and on beyond that and reaching the sky line, the great plains. From the other side of this mountain, but a view we do not get from this house, one sees peak rising beyond peak, distinguished by the deep valleys, the farthest peaks covered with perpetual snows. On clear days they seem very near and glisten beautifully in the sunlight, the blue sky and white fleecy clouds offsetting their grandeur. Then the wonderful sunsets and cloud effects during the rains. There is so much to delight the eyes up here. What a contrast to the plains and how good to have such a place to come to. But I hope to never have to spend another rainy season here, the wetness is so very penetratingly wet. June and October are, I believe, the choice months up here.

PERSIA.

MRS. C. S. BLACKBURN wrote in September from URUMIA, Persia:

I had no idea of letting this day arrive without having written to you, but three weeks ago, when I ought to have been writing, our little son arrived, and since then I have neglected everything and everybody but him. We named him George Stebbins, after my cousin, the singer. I hope he will prove worthy of the name.

This village is built on the plan of mountain villages, most of the houses compacted together, making one almost continuous roof. In the summer time, at night, the people sit and sleep on the roof. A preacher with a loud voice sitting here can make his message reach many who never dream of going to church. Last night Mr. Blackburn went over on the village roof to have such a meeting, but all the women had collected in a house where there was a baby being born. We heard the woman was insensisible for two hours. Are you surprised? I have been able only to pay one or two calls in the village this summer, so I was glad when Mrs. Coan invited me over to her house to meet the Moslem women from Heiderlui, a village further down on the mountain. There they were, a room half full of them, seated around drinking tea from tiny glasses and listening to the zonophone, which is such a delight to the whole station, as we get very homesick for good music. Perhaps you have heard of Mrs. Shedd's ill-health. The doctor gives her hope of living only a few months longer. There has been some talk of their going home this fall, especially as their furlough is due next spring, but there is danger if they start that she will never reach there; so I doubt if they go. Dr. Cochran said to her, "If you had only a few months to live, where would you like to spend it, here or in America?" and she said, "Here." Thus in her failing strength has she shown her great love and devotion to Persia.

HOME DEPARTMENT

Home Study of Missions.

LESSON III.—CONSTANTINE TO CHARLEMAGNE.

A great historic period is covered in the centuries that stretch from the christianization of the Roman Empire under Constantine to the establishment of the Christian Empire of the West, and the era of Charlemagne. These two splendid names are beacon-lights in the story of civilization. Points to be studied and discussed at the Missionary Meeting are numerous and of thrilling interest ; carry the mind back to the days when the Roman gods were still potential over most of the known world, though the Cross was rising and flaming in golden light on the zenith. Think how persecution had winnowed the nations, how glorious was the attitude of the early Christian, facing a hostile world, but strong in his Master. *In hoc vince,* the sign which Constantine beheld in the sky, was for him an omen of victory. Can we outline this wonderful epoch !

1. **The Triumph of Christianity.** Describe the unsettled and restless condition of the various peoples. Note the advance of the Germanic tribes upon Rome. What do we know of the peculiarities of these intruders upon the luxury and corruption of Rome? Were the Pagan temples at once overthrown, and did persecution entirely cease?

2. **Removal of the Seat of Government from Rome to Constantinople.** From the handful of Christians who at first had embraced the new religion how great a host had grown ? In what year did the removal above mentioned take place ? In three centuries what amazing increase had come to pass among Christ's followers ? (*Via Christi*, page 41.) How did literature assist this rapid growth ? Then, as now, was not the scholar an influential missionary and did not translation assist the truth ? The Roman policy of exterminating Christians failed because Christians gloried in martyrdom, and for every slain martyr a thousand sprang up to become living witnesses to the gospel.

3. **The Nestorian Church.** What do we know of the Nestorian Church? From what did this branch of the ancient church take its rise ? For how many centuries was this church a source of great influence and what can we ascertain of its missionary zeal ? "The Protestants of Persia to-day call themselves the Nestorian Church." Among which tribes and nations did the Nestorians extend their missions?

4. **Persia—A Strategic Point in the World's Conquest.** Persia, to which the good Bishop Nestorius fled from Edessa, and where he founded a missionary training school in A.D. 431, became from the close of the fifth century a strategic center in the missionary effort of the period. How did this happen ? By what steps ? Through whose consecrated endeavor ?

THE JANUARY MEETING.

No single hour can adequately present these topics, but many hours may be spent in condensing and boiling down material for the missionary meeting. Begin by singing Hymn No. 7 in the Hymnal, repeating in concert the last stanza. Prayer should follow, closing with "Our Father who Art in Heaven." After roll-call and minutes, treasurer's report and current business, sing Hymn No. 40 in Hymnal. After Scripture reading—

Three papers, seven minutes each may follow: 1. On the Conversion of Constantine. 2. The rapid growth of Christianity in Constantine's day. 3. Nestorius, an old-world bishop. A ten-minute discussion should succeed the papers.

Repeat the Creed in concert. Devote a little time to prayer—silent, sentence and audible prayer. Pray for the missionaries mentioned in the Year Book for the day, for the pastor, for the absent, and for the increase of faith and of gifts.

REFERENCES.—*Via Christi.* Smith's *Short History of Missions.* Plummer's *Church of the Early Fathers.*

FORWARD.

Though God's messengers are martyred,
  Though Christ's followers are slain,
Shall His Church withdraw, defeated,
  Leaving bound with error's chain
China's millions so benighted,
  Where no light of life has shone?
Groping still in heathen darkness
  Those who Christ have never known?

Still doth stand the ancient promise
  That from sea to furthest sea,
To the earth's remotest limit,
  Shall the Christ's dominion be;
As the rolling waves of ocean
  Cover all the mighty deep,
So the knowledge of God's glory
  Over all the earth shall sweep.
Doth not God still rule the nations ?
  Shall His purposes of love
Be by heathen rage defeated ?
  Shall his promise worthless prove ?

Till she deems the Lord's hand shortened,
  That He has no power to save,
Must His Church go ever forward,
  In His power, all danger brave;
Never falter, never waver,
  From defeat bring victory,
Till the Christ shall reign victorious
  Over all from sea to sea.

Margaret H. Barnett.

A NEW DEPARTURE.

Miss Emily Herrick was usually a very cheerful body, who went about the world scattering sunshine everywhere. But if ever Satan gets the upper hand of one of Christ's disciples, and enmeshes her in the coils of a restless melancholy, it is likely to be in the holidays, when everybody else is having a good time.

Miss Emily was homesick. That was the first trouble. She was also tired, which was the second, and discouraged, as a result of both uncanny feelings. As the private secretary of a lady of great wealth, she was extremely busy at the turn of the year, and could not be spared for a run up country to the New England parsonage where her parents were all alone. She knew how the home looked in these wintry days, the family living in two or three rooms for convenience, her mother sewing in the study, while her father wrote his sermons. These two liked being always together, and were not ill-pleased when they could manage with one lamp and one fire, and frugality had to be carefully sought, since, as Miss Emily had noted in the letter lying open on her lap, they had doubled their subscriptions to the mission at Shen-si this year! "Their needs are so many, and ours so few," the mother wrote in her merry way.

"Mother's religion is all sunshine," mused Miss Emily. "Mine does not help me so much—I wonder why—it hurts me that I have so little real good from what I believe. Here, in this house, where I ought to let my light shine for the Master, I am as dull as a burnt-out ember. And my class, those sweet, bright girls, not even one converted in the last twelve months." Was she to blame? What had she left undone?

> It isn't the thing you do, dear,
> It's the thing you leave undone,
> That gives you a bit of a heartache
> At the setting of the sun,

she murmured, rising and turning on the electric light.

"I'll not let the blues rule me if I can help it," she said. Her thoughts went persistently to her class of young women in a church which she loved, for the hour with them made a bright spot in her life.

Her chief and insistent regret was now that in a whole year not one girl had been, so far as she could see, even transiently impressed. And, as she read her missionary magazine, and found that in Tripoli, in Japan, in India, in China, girls of the same age as those she taught, girls of heathen families, girls with a heathen background for generations, were coming to the Saviour, she said, in weariness of spirit, "Why are my beloved ones so hard of heart? Why is this field so dry and barren?"

"Lord Jesus," she prayed, "lead them and me to Thyself. Give them to drink of the water of life. Let me have a blessing for them in this dawn of another year!"

The girls were dear and sweet, but not one seemed in earnest.

Miss Emily prayed, and as she did so, there was brought to her a great peace. Perhaps an angel brought it from the throne. The angels are ever busy on such ministries, and who knows how often they carry to Christ's disciples loving answers to their prayers!

"My class is too self-centred, too self-complacent." Miss Emily suddenly had a vision of the beautiful young women, well-dressed, well-groomed, well-mannered, denying themselves nothing, doing no outside work, tasting none of the joy of service.

"When we meet next Sabbath," she said, "I will suggest that they definitely take up some work in a foreign field. That they raise thirty, forty, fifty or a hundred dollars, and send it next year to our Woman's Board. I shall tell them something of the heroism of missionaries; no, perhaps I would better show them first how the way of the cross has been a missionary way all along. I won't give them what I intended as my New Year's gift; fortunately I have not bought the pretty trifles they don't need; I'll present each girl with Miss Hodgkin's little book, *Via Cruci*, and I'll pledge them all to read it."

Miss Emily was by herself, but in her enthusiasm she spoke aloud. She

did not notice that her employer had noiselessly entered the room and was resting in an easy chair, in the shadow of a portière.

"Let me see," went on Emily, "I'll tell them, I think, about the lives of little girls in China, little girls so sorrowful that in sheer despair they often commit suicide; hang themselves or drown themselves at eight or nine, to be free from the horrible burden of living. I shall ask them if they will not help in cheering and brightening some of those dark, *dark* homes. I shall pray God that they may see their privileges, and that they may learn to work for Jesus, even before they are wholly surrendered to Him."

The lady who had been listening unseen softly withdrew unobserved.

Miss Emily's low mood was dissipated. She was suddenly aware of One very close to her, before the splendor of whose presence the angels veil their faces. And He said, "Child and friend, and disciple, I have called thee by thy name; thou art mine. I will strenthen thee, lo! I will help thee."

A new year indeed began for Miss Emily's class. The experiment worked to results far beyond the teacher's expectations. One young woman after another became interested in active work for Jesus. One by one the class came to the Saviour. One by one they united with the church. One lovely girl dedicated her talents to missionary work and became a Student Volunteer.

Miss Emily never understood one delightful experience. Mrs. Winslip, hitherto rather indifferent to the claims on Miss Emily's time of her church work, and openly hostile to some forms of religious effort, gradually changed her attitude. One day she surprised her secretary with a generous check. "I want you to add this to the fund your class is raising for China," she said, "and I think I can spare you for a week while I go to Lakewood, so that you may have a glimpse of your father and mother."

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. For what shall we pray in 1902? Page 1.
2. What testimony does a man of the world give concerning the missionaries? Page 1.
3. How does a funeral in Syria differ from one in America? Page 4.
4. How does the work in a girls' mission school in China compare with our high school work? Page 6.
5. Are Chinese parents willing to pay fees for their daughters' education? Page 7.
6. What four points does Miss Newton emphasize in her conclusions? Page 7.
7. What about new methods of study in Chinese schools? Page 8.
8. Can you describe the appearance of a Chinese woman when riding? Page 10.
9. What color is used for missionary costumes in China? Page 11.
10. Can you tell something of the trials of a girl obliged to marry in China by the will of her parents? Page 12.
11. How does a Chinese bride dress? Page 13.
12. What is her first duty on reaching her husband's home? Page 13.

A FITTING MEMORIAL.

Since December 26, 1900, we have received from the mother of the late William Cross Moore, of Baltimore, for and in his name, thirty-eight hundred and twenty-three dollars and sixty cents ($1,823.60) until December 6, 1901, of which $3,314 was for the support of India famine orphans and the balance for work in Africa, India, Siam and Japan.

In publishing this acknowledgment of sums sent to the Treasurer of the Board of Foreign Missions, as above stated, it is well to accentuate the beauty and appropriateness of this sort of memorial. Better than any costly monument of polished stone is that continual remembrance and sequence of gifts which continues the work of the deceased and still blesses the living.

AN IMPORTANT CONFERENCE.

The Fifth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in Toronto, Canada, at the Metropolitan Church, corner Church and Queen Streets, East, on Tuesday and Wednesday, February 25 and 26, 1902, the conference opening at 2 P.M.

on Tuesday and closing at 5 P.M. on Wednesday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the conference.

The main theme will be Interdenominational Policy—how to develop the mission spirit in the home church —educational work, and work amongst the lepers and blind in its relation to general mission work will be discussed in relation to it.

The committee of arrangements are making every effort that this conference shall be of practical value to the Boards represented.

THE WOMAN'S MISSIONARY SOCIETY OF COLORADO.

The Woman's Foreign Missionary Society of the Synod of Colorado held its fourteenth Annual Meeting at Cheyenne, Wyo., the 16th and 17th of October, 1901.

Because of the distances to be traveled and the expense attached thereto, the attendance was smaller than usual. Our Eastern friends can scarcely realize the difficulties in distance and railroad fares to be overcome by our people. For instance, one of the ministers attending synod told me he had to ride two days in his buggy over the mountains before he reached a railroad station. What we lacked in quantity, however, we made up in quality. Our Home and Foreign Societies hold their meetings at the same time, the presidents presiding alternately. The work of the Foreign Society was presented by Mrs. Arthur I. Ingersoll, president. The corresponding secretary's report showed a total receipt of $3,461.69, a gain of $641 over last year.

Mrs. Ingersoll presented a new plan of work as recommended by the Board of the Northwest, and the same was endorsed by the society. The new leaflets, Year Book and other literature were presented by Miss Kate Leazear, secretary. Mrs. Fitz Randolph of Boulder read a very able paper on "The Missionary Training of Children." "An Important Question of the Present Day," by Mrs. Robinson of Colorado Springs, opened the Mormon question for a lively discussion. Mrs. Graham of Pueblo read a paper entitled, "Navigable Streams." "Conferences and Confidences," led by Mrs. J. M. Wilson of Boulder, was both interesting and instructive. Mrs. Robinson gave a talk on "Does the Lord Still Sit over against the Treasury." The following officers were elected for the coming year: President, Mrs. Arthur I. Ingersoll, Colorado Springs; First Vice-President, Mrs. Van Deren, Denver; Second Vice-President, Mrs. R. J. Hunter, Greeley; Corresponding Secretary, Mrs. William F. Robinson, Colorado Springs; Recording Secretary, Mrs. Aurora Quinn, Denver; Treasurer Contingent Fund, Mrs. Dr. L. Sanderson, Denver; Secretary Literature, Miss Kate Leazear, Denver; Secretary Y. P. S. C. E., Miss Jessie Aiken, Colorado Springs.

[*Mrs.*] *Aurora Quinn,*
Recording Secretary.

OUR BOOK SHELF.

Constantinople and its Problems. By Henry Otis Dwight. (Fleming H. Revell Company, Chicago and New York.)

A peculiar timeliness adds to the value of this delightful book. It is sumptuously illustrated, and in a popular style treats of present-day problems. The Mohammedan question, the Woman question, Schools and School Teachers, the East and West, are among the subjects considered.

The Cheer Book. Amos R. Wells. (F. H. Revell Company, Chicago and New York.)

A compilation made by a master hand, sparkling with cheer for Christmas and for all the year round.

Philanthropy in Missions; Ecumenical Missionary Conference Studies, I–V. 68 pages. (Issued by the Foreign Missions Library.) Single copies, 25 cents; five copies at once, $1.00; twenty copies, $3.00, postage paid.

The several topics treated in this little handbook are "One Motive in Many Methods," "Personal Presentation of the Gospel," "Medical Work," "Literary Work," "Educational Work." The book contains the gist of voluminous reports, can be slipped into a satchel or the pocket, and may be read by the man on his way to business and by the woman in the pauses of her sewing. It is a good illustration of "infinite riches in a little room."

SINCE LAST MONTH.

ARRIVALS.

October 6 (San Francisco).—Mr. and Mrs. McCandless, from Hainan, China. Address, 3334 Chestnut Street, Philadelphia, Pa.

September 12 (San Francisco).—From Peking, Mr. John Wherry. Address, 414 Clinton Ave., Newark, N. J.

October 29 (San Francisco).—From East Japan, Miss Clara Rose, Miss Ballagh. Address, Miss Rose, 4034 Poplar Street, West Philadelphia, Pa.; Miss Ballagh, Tenafly, N. J.

From Fusan, Korea, Dr. and Mrs. C. H. Irwin.

From Seoul, Korea, Rev. and Mrs. S. F. Moore.

DEPARTURES:

December 19.—Rev. Eugene J. Snook, to join the Philippine Mission.

DEATHS:

November 30, 1901.—Mrs. W. A. Shedd, Urumia, Persia.

December 2, 1901.—Mrs. Erdman, Syria.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome.

Prayer Union.—*Prayer that God's Spirit may illumine His Word wherever read or taught.*

WEEK OF PRAYER.—Meetings will be held in the small auditorium from Tuesday, January 7th to Friday, January 12th, inclusive, each beginning at *three* o'clock. Programmes containing lists of subjects and names of leaders may be obtained by sending to our headquarters. Let all who can, come and join in united prayer.

AT THE closing session of our annual Assembly last April, after considering the meaning of that declaration, "I must be about my Father's business," we solemnly, unitedly and with sincerity repeated it together, putting the emphasis on the first two words as our last words in parting. Are we keeping them in mind, and shall not the Cleveland meeting next April prove that we have felt their impulse?

Just now it is about the treasury that we should be specially "diligent in business." Last year the society set a definite aim to reach $160,000, and to elucidate the subject thousands of leaflets were sent out. Notwithstanding the irresistible appeals to help the India famine and the Chinese Christian sufferers, we came within $1,500 of our aim, and but for these allied causes we think the whole sum would have come into our treasury.

This year the society is not preparing special appeals, but is looking for that growth in the grace of giving which comes from more perfect knowledge of the needs of our missionaries and corresponding interest in the work. We have not lost sight of the $160,000. Not at all! We CAN reach it this year, and the call is urgent beyond our telling, but we are looking directly to every member of this great society to fill up the measure of her gifts to the measure of her ability, without fear as to the result. Though each of us works with and through auxiliary and presbyterial society, it thus becomes a personal matter between us and our Master how much we give to carry His message. There is the "must" of our Lord, the "I want to" of His loving disciple, the "I will" of holy resolve.

TWO missionary households in China, those of Rev. Geo. Fitch and Rev. Chas. Leaman, are rejoicing over the return of two daughters of each family, after long years of separation while they pursued their studies in the homeland. Dr. Minnie Fitch and Miss Mary Leaman will enter immediately upon their appointed work, and the younger sisters will in many ways help their already overtaxed mothers.

To Secretaries of Literature.—Send to 501 Witherspoon Building for prospectus of WOMAN'S WORK and *Over Sea and Land.* Your work will be made easier and more efficient if these are used freely. This is the season also that the *Church Bulletin* should be used to advertise these valuable magazines.

LET January see large orders sent for the *Year Book* (10 cts.). The first of the series of leaflets on medical work on the foreign field is now ready, *Medical Work in Syria,* 2 cts.

All orders for leaflets should be made payable to the order of *Women's Foreign Missionary Society* and not to an individual.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE beginning of a new year is always a time for retrospect as well as for new plans for the year just born. May the Father give us not the *power* to do more for the advancement of His kingdom, for most of us *have* power, but give us the desire to do so.

WEDNESDAY, the 8th, all the denominations having woman's societies at work for foreign missions in Chicago will hold their annual union prayer-meeting. These denominations take turns in leading.

WE are distressed that our societies are not using more copies of the *Year Book*, 10 cts. One pastor has bought enough copies to put one in each home in his church. He intends that his people shall know the names and work of the missionaries. A beautiful thought, to enlist each family in this band of prayer for those who are toiling at the front.

THE Field Secretary relinquished with much regret a tour among Nebraska presbyterial societies in November and December in order to be in Chicago during the foreign missionary campaign, which was vigorously conducted for two weeks. Great good is hoped as the result of this effort.

THE churches in Chicago Presbytery about Thanksgiving time had most interesting foreign missionary rallies, in the afternoon for the ladies of two or more neighboring churches and evening meetings for the men. These were addressed by Dr. Halsey and Mr. Hand of the Assembly's Board, Dr. Underwood of Korea, Mr. Haworth of Japan and Mr. Janvier of India. The evening meetings, we understand, were of the question and answer order. Ignorance of what foreign missions are doing is the cause of the indifference in our churches. Engagements for the Field Secretary now run to the middle of May, in Michigan, Indiana, Illinois and Iowa. Great interest is manifested in the work and officers seem to be alive to the need and value of visitation.

THERE was a mistake last month in the notice of the price of *Via Christi*. The cloth-bound book is 50 cts. *and* postage 8 cts.; paper, 30 cts. and 6 cts. postage. For praise-meetings get the new leaflet, *What Hast Thou?* 40 cts. per 100, 2 cts. each, 10c. per doz. Address W. P. B. M., Room 48, Le Moyne Building, Chicago, Ill. Will not our auxiliaries please send to *their own headquarters* for their literature? It will save time and expense.

From New York.

Prayer-meeting at 156 Fifth Ave.,cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

IT is a great satisfaction to the Bureau of Exchange to find that the interest in the missionary letters continues to increase. Many pleasant notes of appreciation are received, expressing the value to the meetings of being brought in touch with the life and work of our missionaries through their own words. In one presbytery of twenty-seven societies we find that the letters are regularly supplied by request to each one; and there are others that show even a larger distribution. This is owing in great part to the faithful work of the Presbyterial Secretaries for Letters, and it is a pleasure to find that those newly appointed have entered with earnest zeal and enthusiasm in promoting this important branch of our work. Next best to a missionary at our meeting is having her letters to read.

MISS ESTHER BUXTON, who went to Barranquilla, Colombia, in 1899, has been obliged on account of her health to give up her work there in the girls' school and come home. Miss Clara H. Rose of Otaru, Japan, is home on furlough, arriving in San Francisco October 29th. Dr. and Mrs. Eugene P. Dunlap sailed from San Francisco for Siam late in November.

MRS. INGLIS of Peking has been doing considerable work among the churches in Kansas while at home waiting the decision in regard to China. Dr. Inglis writes, "I hope and pray that the near future may make our way plain and that there may be no abandonment of our Presbyterian work in Peking."

MR. AND MRS. SCHMALHORST of Copiapo, Chili, have our deepest sympathy in the loss of their three-year-old son. The baby girl was also critically ill for some time, but has happily recovered. Mrs. Schmalhorst and the baby are now in Valparaiso for a much-needed change.

THE following extract from a recent letter from Tokyo, Japan, is of interest: "Miss Wyckoff found her place at once. She is going to understand the Japanese and be understood by them, and that means so much. We feel that she will be a tower of strength to us." Miss Wyckoff sailed for Tokyo on August 10th.

A NUMBER of the bands have arranged their meetings in the form of "Personally Conducted Tours." A missionary country is chosen—China has the preference—one member describing the route to be followed by a party making such a trip, others following with descriptions of the places to be seen, the people to be met with and the mission stations. The plan is proving most helpful and effective.

WE received from Mrs. Wells, leader of the Baby Band in Bethany Church, Utica, an invitation, poetically expressed, to the fall reception given by the band. Two of the dainty little badges—pink for the boy and blue for the girl—which the members wear, were enclosed. Those who were present at last Annual Meeting will remember the interesting description of this band given by Mrs. Wells at the conference. Would there were more of these Baby Bands.

LEAFLETS (New): *What Hast Thou?* 1 ct.; *Hospital in Syria*, 2 cts.; *Three Reasons*, 2 cts. Also, by permission of the Board of Foreign Missions: *Seventy Years of Foreign Missions*; *A Popular Preacher, Uan of Siam*, by Dr. E. G. Dunlap; *Wide-Awake Japanese Christians*; *A Visit to the North Laos Mission*, by the Hon. Hamilton King, Minister Resident and Consul-General of the United States to Siam; *The Present Missionary Appeal to the Church*, by Robert E. Speer. The first and last mentioned of this group of most interesting and valuable leaflets are particularly adapted to the January subject. *The Hymnal* is meeting with universal favor. It is a wonderful little publication for 10 cents.

MRS. SANGSTER'S verses, reprinted from WOMAN'S WORK for November, came in most appropriately at a praise meeting. Price, 1 ct., 2 copies. Will the Secretaries of Literature

remember that now is the time to urge upon each local secretary the distribution and faithful use of the *Calendar of Prayer* for 1902. Price, 10 cts.

In writing for leaflets, please send to the headquarters of the Board, Room 818, No. 156 Fifth Ave., not to Woman's Work for Woman. Delay and confusion will thus be avoided.

The Summer Offering of New York women (which has lingered through the Indian summer) amounts to $2,295.51. After appropriating the sums needed for the repairs at Sapporo and the dispensary at Syen Chyun, there is a balance of $892.51 for the church building in Manila.

From Northern New York.

Dear Friends and Co-Workers in the Woman's Presbyterian Foreign Missionary Society of Northern New York:—

Cordial greetings and best wishes for the year 1902.

It surely does not seem as if a year of the new century to which we were looking forward twelve months ago has been and is gone!

We talk of the rapidity of time's flight, and yet we realize it not until we are confronted with the fact that another milestone has been reached, and we must start again "our journey to pursue" with fresh resolve and renewed vows of fidelity and loyalty to those things to which we have pledged our allegiance.

At this time, however, quite as forcefully as the *forward* look should the *retrospect* claim our serious attention at this new year's dawning.

Have we materialized the promises we made in 1901? What have we accomplished in the past? Have we been faithful in our attendance upon the meetings of our societies? Have we given to them of our best thoughts and energies? Have we dealt generously with, even to the point of *any* sacrifice in our Master's work, as He has outlined it for us? Are we better equipped for our Christian warfare than we were a year ago, when we felt so confident that *we* would not flinch in the conflict? Have we prayed more earnestly for the coming of Christ's kingdom, while we have striven to answer our prayers by cultivating a keener vision of the Master and a more sensitive hearing of His command, as its echo has sounded down through the centuries, "Daughter, go work to-day," not to-morrow, "in my vineyard."

How the saddened voices of neglected duties and unimproved opportunities fall upon our ears!

As a new year begins again and we exchange kindly greetings with one another through our dear Woman's Work, shall we not, beloved co-workers of Northern New York, bow our heads in contrition, and from and with our hearts humbly pray and say:

"In full and glad surrender
We give ourselves to Thee,
Thine utterly and only and evermore to be!
O Son of God, who lovest us,
We will be Thine alone,
And all we are, and all we have
Shall henceforth be Thine own."

Most faithfully yours,

(*Mrs. G. C.*) *C. B. G. Yeisley.*

Hudson, N. Y., 1902.

If any C. E. Society of the Albany and Columbia Presbyteries failed to secure a copy of Mr. Rodgers' most interesting letter, received since the last issue of Woman's Work, and will notify the Young People's Secretary, Miss DeForest, copies will be forwarded them.

The Young People's Secretary reports two delightful meetings held in November, one with the C. E. Society of the Fourth Church, Albany, and the other with the "Irving" Band, Second Church, Troy. We feel assured that our Young People's Societies would find similar meetings with the Young People's Secretary both profitable and interesting.

We would again call attention to the introductory to the study of missions, *Via Christi*, copies of which can be obtained from Miss Sarah M. Freeman, 54 Second Street, Troy, N. Y. Price, in cloth, 50 cents, postage, 8 cts.; paper, 30 cents, postage, 6 cts. We trust that our societies, especially the Y. P. Societies, will take up this course of study.

The Chairman of the Leaflet Committee, Miss Freeman, finds that an order from Albany for historical sketches of Korea has unfortunately been mislaid. She would be grateful for the address of the sender.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

The members of the Executive Committee of the Board of the Southwest send cordial and sincere greetings to the societies in the territory at the beginning of the new year. To every woman and child who owes allegiance to this Board our hearts go out in love and loyalty, and we desire for each of you lives so full of love for the Master, faith in the Father and hope in the future of the race, so full of loyal service, so full of cordial fellowship for your co-laborers in Christ, that each year shall be a greater blessing to you and those about you, and so an ever-increasing happiness to you till He shall crown your service with "Well done!"

We send a special message at this time of the year to you, our Secretaries of Literature. What have you done to "magnify your office?" You have a very important office to fill, and may we offer you a few suggestions? It is part of your duty to keep a list of the members of your society and opposite each name which magazines are subscribed for and when the subscription runs out. Then you ought to see each member of your society *in person*, if possible, and bring the magazines and other literature to her notice; give her at least a chance to refuse to subscribe. Perhaps some of the members of your society may not be able to subscribe to both the home and foreign monthlies; suggest, then, that two neighbors might subscribe conjoint-

ly, one for each, and so each might have the use of both. Without knowledge there is no permanent interest in anything, and the freshest knowledge comes in the monthlies. So, my dear Secretary of Literature, find out the best way of presenting the claims of WOMAN'S WORK FOR WOMAN and *Over Sea and Land* and then *present* them. See if you cannot *double* your subscription list this year. Our Board, we are sorry to say, does not show up well in the magazine subscriptions compared with our sister Boards.

ALTHOUGH Mrs. Jennie Sherman Grierson is now connected with the Chinese Inland Mission since her marriage, we hear from her occasionally. In a letter from Loe-whuzie and postmarked Wen-chow she tells of the successful work of herself and her husband, with anecdotes of the daily routine of labor. The societies formerly supporting Miss Sherman will be glad to know that she is well and as useful in her new field as she was in her old one.

TWO very significant incidents were reported during the month. In the Fourth Church of Kansas City, Mo., a W. M. S. was reported as developed from a children's band. The church had no woman's society, so some of the ladies came to the band meeting and soon organized a society of their own. The other incident was the evolution of a Presbyterian church in Pond Creek, I. T., from a W. M. S. organized by our veteran worker, Mrs. C. R. Hume. We are so accustomed to think of the church as the parent, the societies as the children, and of the older people as the leaders and the younger as the followers, that it sometimes surprises us to find God working in the opposite direction. The lesson is a very plain one: God intends us to use what we already possess as a foundation to build up our work, not to wait for straw for our bricks when there is no straw forthcoming, but to make the best bricks we can *without* the straw, if do without it we must.

FOUR assistant Corresponding Secretaries for Foreign Correspondence have been appointed to help Mrs. Meade Williams, as we have now twenty-one missionaries under the care of our Board. The new secretaries are Mrs. Bayles, Mrs. Henderson, Mrs. Beck and Mrs. J. W. Allen.

WE have just published a new leaflet for use in the praise and thank-offering meetings. *What Hast Thou?* is a sweet story leaflet. The price, 40 cts. per 100, places it within the reach of all auxiliaries. We hope it will have a wide circulation.

This and literature for study of China can be had by sending to the address at the head of these notes from St. Louis.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

A SUNSHINE BAND, composed of twenty-sunny young girls from nine years old upward, will soon give an evening entertainment in their own church to help their missionary fund. Twenty-five cents admittance will be charged. They are to give stereopticon views of China, as furnished by the Board of Foreign Missions, and the young girls are planning to read the descriptions themselves. A wide-awake meeting is expected.

APPLICATIONS from Christian men for wives are often received at 920 Sacramento Street. In each case, after the exchange of photographs and of certificates of character, the girl chosen by Miss Cameron consents to the marriage. Two years ago a couple were made happy through this source in Philadelphia, and recently another marriage has been solemnized, thus bringing two inmates and friends from the mission together as companions in a far-away city, as wives of Wang John and Wang Moy, cousins. Additional room has been taken in their home at 1510 Susquehanna Avenue, Philadelphia, where the two families will reside. The recent wedding took place in the chapel of the Arch St. Church, which would only accommodate 300 guests, and these were admitted by card. The bride, Choir Qui, wore a beautiful Chinese wedding dress of light blue silk adorned with massive embroidery. The groom, Wong Moy, whom she had never before met, was a fine-looking, dignified man and is highly esteemed. The altar where the ceremony was performed was handsomely decorated with plants and flowers, the gift of a prominent florist. Rev. L. L. Overman, assistant pastor of the Arch St. Presbyterian Church, performed the ceremony. Four Chinese friends of the groom stood with the couple. The ceremony was further enhanced by the singing of Lohengrin's wedding song by ten members of the King's Daughters. A few intimate friends accompanied the bride and groom to their home, where a wedding feast was prepared in their honor. A leading Philadelphia paper pronounced it one of the most important events of its kind ever held in the city.

WE call special attention to Mr. Speer's *Presbyterian Missions*, 50 cts., postage, 7 cts.; also to *Via Christi*, the introduction to the study of missions, cloth, 50 cts., postage, 8 cts.; paper, 30 cts., postage, 6 cts.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

DAY OF PRAYER.—Thursday, Jan. 10, 1902, is set apart throughout our territory as a day of special prayer for the work and workers under our care.

YEAR BOOK.—Every woman interested in foreign missions should have a copy for reference in her daily devotions; every society should have a copy to be used in the devotional hour at each meeting; members of the Prayer League will find this little reference book indispensable. Price, 10 cents.

VIA CHRISTI, an introduction to the study of missions. This course of study is for the first year in the series planned by the Committee on United Study. It is in the form of a text-book and contains six lessons. It contains ample tables of reference and bibliog-

raphy. The period covered is from the apostolic age to modern missions and is treated historically. The book is concise, yet comprehensive. Its outlines are sufficiently elastic to meet the needs and conditions of any society, whether of limited time and small reference library, or of the more ambitious who have opportunity for detailed study. Presidents have been eagerly awaiting the publication before arranging programmes for the new year. Missionary clubs are already forming to engage in fuller study than the time alloted to programmes at regular meetings. Young People's Societies are planning to take up the study. Price, 30 cts., postage, 6 cts. Send to Mrs. E. C. Protzman, 15 Park Street, Portland, Oregon, for *Via Christi* and *Year Book*.

CHINESE WOMAN'S HOME.—"Does it pay?" Let the following story answer the ofttimes query. Many of our readers will remember Mr. and Mrs. Chen Sing, who were converted through the influence of the mission in Portland, Mrs. Chen Sing being a member of the Home. On returning to China they gave a banquet to their friends. After listening to the profuse congratulations of their guests on their acquisitions in America, Mr. Chen Sing arose and told them that they had found a greater treasure than all other, and "opening his mouth he preached unto them Jesus." Four years have gone by, and now from good authority we hear again of Mr. and Mrs. Chen Sing. They have not "ceased to warn their neighbors," and as a result over two hundred have come under Christian influence, and over one hundred have become Christians. Does it pay?

MAGAZINE CANVASS.—Most satisfactory reports are coming in of the success of the united effort to increase the circulation of our magazines. The largest number so far reported in any society is thirty-three new names for WOMAN'S WORK FOR WOMAN and forty-one for *Over Sea and Land*. Smaller societies show as large a per cent. of gain.

NEW AUXILIARIES AND BANDS.

IDAHO.
Idaho Falls, Little Gleaners.

MARYLAND.
Baltimore, Faith Ch.,
Messengers of Faith Bd.

MICHIGAN.
Ypsilanti, 1st Ch.,
Young People's League.

MINNESOTA.
Butterfield.
Reading.
Rushmore, Mission Bd.

NEBRASKA.
Bridgeport.

NEW JERSEY.
Hopewell.

OHIO.
Rogers.
Linwood, Littie Girls' Mission Bd.
St. Clairsville, Robt. Alexander Bd.
Napakoneta, The Golden Link Bd.
Wooster, Westminster Ch.,
Banyan Seeds Bd.

PENNSYLVANIA.
Congruity, McFarren Bd.
Philadelphia, West Hope,
Little Stars Bd.
" Harper Memorial,
Young Ladies Bd.
Williamsport, The J. L. Mudge Bd.

SOUTH DAKOTA.
Roscoe.

WASHINGTON, D. C.
Clifton.
Washington Heights.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Nov. 1, 1901.

[PRESBYTERIES IN SMALL CAPITALS. *THANK OFFERING.]

BALTIMORE.—Baltimore, Broadway Bands, $11.40
BLAIRSVILLE.—Jeannette, S.C.E., 10.00
BUTLER.—Prospect, 6.40
CINCINNATI.—Cincinnati, 1st, 28.81, King's Messengers, 7.20, S.C.E., 6.75; 2d, 30; 4th Ch., 5; 5th Ch., 4.94; 7th Ch., 50.75; Central, 12; Knox, 4.65; Mohawk, 8.52, King's Messengers, 72 cts., Buds of Promise, 96 cts.; Mt. Auburn, 27; North, 2.65; Walnut Hills, 51.85, Humphrey Bd., 11; Delhi, 5; Glendale, 24.69, S.C.E., 9; Linwood, 5; Calvary, Workers, 2.50; Madisonville, 5; Montgomery, 5.75, S.C.E., 3; Morrow, 17.50; Richmond, 5; Norwood, 20.30, S.C.E., 2; Pleasant Ridge, 5.56; Wyoming, 24.15, 387.25
FAIRFIELD.—Hermon, 75 cts.; Hopewell, 25 cts.; Ladson, 1.25; Trinity, 50 cts., 2.75
HOLSTON.—Elizabethton, 3; Jonesboro, 10, S.C.E., 18; Johnson City, 3.50; Mt. Bethel, 6.20; Salem, 3.50, 44.20
JERSEY CITY.—Englewood, 1st, Y.L. Guild, 67; Garfield, 10, S.C.E., 4, S.C.E. Jr., 3; Hackensack, S.C.E., 10; Hoboken, 1st, 27.60, Wood Violets, 11; Jersey City, 1st, 28.35; 2d Ch., S.C.E., 10; Westm'r, 10; Lakeview, S.C.E., 5; Leonia, 2.42; Newfoundland, 5; Passaic, 1st (*35.06), 57.72; Paterson, 1st, 25; Redeemer, 65.95, Y.L. Soc., 7.50; Rutherford, 15.95; Tenafly, 13.50, S.C.E., 5, 383.99
LIMA.—Ada, 7.29; Delphos, 6.02; Enon Valley, 4.50; Findlay, 1st, 25; Lima, Market St., 32.50; St. Mary's, 7.80; Turtle Creek, 1.50, 84.61
MCCLELLAND.—Mattoon, 2 00
MAHONING.—Canfield, 15; Columbiana, 10; Concord, 5; Kinsman, 20; Leetonia, 8, S.C.E. Jr., 5; Niles, 5; Poland, 12.58; Salem, 5, S.C.E., 25; Youngstown, 1st, 43; Westm'r, 21.70, 175.28
MAUMEE.—Antwerp, *4.35; Bowling Green (*18), 38.06; Bradner, S.C.E., 4.85; Defiance (*5), 28.28, S.C.E., 24.25; Delta (*5.50), 14.50; Edgerton, *1; Eagle Creek, *2; Hicksville, *3; Holgate, S.C.E., 9.70; Maumee, *4.50; Napoleon (*5.50), 10.84; North Baltimore (*20), 24.85; Paulding, *3; Pemberton (*3.25), 11.13, S.C.E., 4.85; Perrysburg, S.C.E., 4.85; Toledo, 1st (*6), 18.90; 3d Ch. (*3.25), 10.25, S.C.E., 51.31; Westm'r, *2.50, S.C.E., 24.25; West Bethesda (*50 cts.), 5.35; Weston, *3.60; West Unity, 5, S.C.E., 13.82, 342.69
MONMOUTH.—Point Pleasant, S.C.E., 2.00
NEWARK.—Bloomfield, 1st, 250; Westm'r, 112.50, Bd., Josephine E. Cook Mem'l, 30, S.C.E. Jr., 20; Caldwell, 96.63; Montclair, 1st, 200, Y.L.S., 5, S.C.E., 12.50; Trinity, 45, S.C.E. Jr., 30; Newark, 1st, 60; Bethany, 14, S.C.E. Jr., 1; Calvary, S.C.E., 10; Central, 8; Fifth Ave., 25; Forest Hill, 5; High St., 44.93, S.C.E., 8; Park, 100; S. Park, 83.80, Faithful Workers, 4; Roseland, 30, 1,195.36
NEWTON.—Andover, 3; Belvidere, 1st, 35, Mrs. Shipman, 25; Blairstown, 13; Hackettstown, 21; Newton, 24.09; Oxford, 1st, 12.45, Old Oxford Bd., 25; Stewartsville, 12.50; Stillwater, 3, 174.04
PHILADELPHIA.—Philadelphia, A Friend, 50.00
PITTSBURG AND ALLEGHENY, COM.—Allegheny, 2d, 9; McClure Ave., 61.29; North, 14.90; Aspinwall, S.C.E., 4; Bakerstown, 10.58, Band, 2.81; Bethany, 13; Castle Shannon, 14.50; Clifton, 5.70; Crafton, 10, Willing Workers, 2.65; Edgewood, 35; Emsworth, 22.95, Little Branches, 5; Glenshaw, Sunshine Bd., 14.18; Hokoken, Y.L.B., 8; Idlewood, Hawthorne Ave., 5, Westm'r League, 89 cts.; Ingram, 12; Leetsdale, 25; McDonald, 28.15; Mansfield, 13.75; Monongahela, 50; Natrona, 12.75; Oakdale, S.C.E., 15; Oakmont, 24; Pittsburg, 6th, Circle, 15; Bellefield, 41; East End, 3; Hazlewood, 13.80; Highland, 9.50; Homewood Ave., 40; Lawrenceville, 59; Mt. Washington, 15; Park Ave., 11; Tabernacle, 10.35; Sewickley, 25; Sharpsburg, 10; Wilkinsburg, 25, S.C.E., 100, 795.75
PORTSMOUTH.—Portsmouth, 2d, 54.43; Pres. Soc., Silver Off., 62.15, 116.58
WASHINGTON CITY.—Anacostia, Garden Mem'l, 1.90, Y. L. Cir., 4.38, Guiding Star Bd., 3.10, S.C.E., 1.52; Ballston, 5; Clifton, 1; Darnestown, 6.12; Eckington, 10, S.C.E. Jr., 4; Kensington, Warner Mem'l, 5.25; Manassas, 7.50; Neelsville, 5; Riverdale, 2.50, Vine Bd., 1.50; Tacoma Park, 2.57, S.C.E., 4; Washington, 1st, S.C.E., 6.25; 4th Ch., 19, Arrows, 1.36; 6th, 29, Cheerful Givers, 5; 15th St., 5; Assembly, 10, S.C.E., 33.08; Covenant, Girls' Bd., 5, S.C.E., 11.02, S.C.E. Jr., 2.50; Eastern, 7, Y.P. Cir., 3.75; Gunton Temple Mem'l, 7.45; Gurley Mem'l, 22; Metropolitan, 42.50, Mateer Bd., 10, S.C.E., 7.75; New York Ave., S.C.E., 6.12; Bethany, S.C.E., 3.25; North, 7.50; Western, 15; West St., 25,

S.C.E., 6; Westm'r, 25, S.C.E., 24.28, 409.65
WEST JERSEY.—Fairfield, S.C.E., 6.30
WOOSTER.—Bal. from last payment, .75
YADKIN.—Thomasville, 1.00
ZANESVILLE.—Putnam, S.C.E., 3.50, 3 50
LEGACY.—Phila., Mrs. E. L. Linnard, dec'd, 500.00
MISCELLANEOUS.—Phila., Balance from an Assembly Fund, 89.39; E. Downingtown, Pa., Mrs. A. P. Tutton, 25, 114.39
Total for November, 1901, $4,819.89

Total since May 1, 1901, $33.995.44
MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 2, 1901. 501 Witherspoon Bldg., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Nov. 20, 1901.

* Indicates gifts for China Memorial.

BLOOMINGTON.—Hoopeston, C.E., $5.00
CENTRAL DAKOTA.—Artesian, 3.50; Brookings, 7.40; Huron, 27.45; Madison, 10; Miller, 3, C.E., 2; Ouida, 1.25; Woonsocket, L.A.S., 5, 59.60
CHICAGO.—Arlington Heights, 6; Berwyn, 10, C.E., 3; Chicago, Ch. of the Covenant, 31; Fullerton Ave. Ch., 9; 1st, 47.75, C.E., 15; 2d, 148.29; 3d, 225; 4th, 51; Christ Ch., C.E., 6; 6th, 17; 9th, 3; Immanuel Ch., Jr. C.E., 1.50; 41st St. Ch., 18; Endeavor Ch., Jr. C.E., 2.50; Englewood, 1st, 5, C.E., 8.33; Hyde Pk., 88; Jefferson Pk. Ch., C.E., 10; Normal Pk., 7; Olivet Mem'l Ch., C.E., 5, Infer. C.E., 1.50; Onward Ch., Jr. C.E., 1; South Side Tabernacle, C.E., 5; Woodlawn Pk., Mem'l to Mrs. Wadsworth, 25.05; Evanston, 1st, Noyes Circle, 31.25, C.E., 31.25; Hinsdale, 6; Joliet, 1st, 40; Kankakee, 10; Lake Forest, 50; Manteno, C. E., 15; Ridgeland, C.E., 1; Roseland, 2.70; Waukegan, 12.88; Wilmington, Mrs. A. J. White, 10; Anon., 10.50, 970.50
CORNING.—Presbyterial Off., 5.00
DENVER.—Brighton, 6.25; Denver, Central Ch., 46.46, *15.50; 1st Ave. Ch., C.E., 5.25; Highland Pk. Ch., 2.90; North Ch., 4; S. Broadway Ch., 4, C.E., 4; 23d Ave. Ch., 23, *3, C.E., 7; Westm'r Ch., 7.50; York St. Ch., 1.25; Ft. Logan, Littleton Ch., 2; Golden, 6, 138.11
DES MOINES.—Promise City, C.E., 4.71
FLINT.—Croswell, 5.35; Fenton, 3; Flint, 5.50; Harbor Beach, 1.75; Lapeer, 10, C.E., 4; Marlette, 1st, 2, C.E., 3; 2d, 1; Morrice, 4; Port Huron, 2; Vassar, 5, 46.60
MANKATO.—Blue Earth, 24; Delhi, 15; Jackson, 9.10; Le Sueur, 9.40; Marshall, 12; Pilot Grove, 6; Pipestone, 5; Summit Lake, C.E., 2.15; Tracy, 8; Winnebago City, 11.70; Worthington, C.E., 2.35, 104.70
MONROE.—Adrian, 10.00
OMAHA.—Creston, C.E., 2.00
ST. CLOUD.—Long Prairie, Mrs. W. G. Palmer, 5.50
SCHUYLER.—Brooklyn, 1.50; Bushnell, 4.75; Clayton, 3; Fountain Green, 2.50; Hamilton, Bethel Ch., C.E., 14, Jr. C.E., 3.50; Hersman, C.E., 25; Kirkwood, C.E., 25; Monmouth, 22; Mt. Sterling, 13 57, Cheerful Givers, 8.50; Rushville, 5, 128.32
ST. PAUL.—St. Paul, Bethlehem Ch., 5; Central Ch., 10; 1st, 18, C.E., 6; House of Hope Ch., 15.50; 9th, C.E., 25; St. Paul Pk., 4.25; White Bear Lake, 8.84; Children of Pby., Raymond Staples Mem'l, 5, 97.59
SIOUX CITY.—Pbyl. Off., 1.00
WINNEBAGO.—Appleton, C.E, 5.00
MISCELLANEOUS.—Syn. Soc. of Indiana, 10; of Nebraska, 10, Silver Anniv. Off., 86.20; of Wisconsin, 10; Merrillan, Wis., Mrs. A. Purnell, 5; Int. on Invested Gift, 24; Idaho Falls, Col., Mrs. E. M. Wiley, 20, 165.20

Total for month, $1,748.83
Total receipts since April 20, $19,410.43

The $16.50 credited to Salem Ch. Bd., Iowa, last month, was given by the W.M.S.

MRS. C. B. FARWELL, *Treas.*,
Room 48, LeMoyne Block, 40 Randolph Street.
CHICAGO, Nov. 20, 1901.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1901.

* Indicates Summer Offering.

BINGHAMTON.—Binghamton, 1st, 50; Cortland, 15; Conklin, Y.P.S.C.E., 5; Deposit, 4.62, $74.62
BROOKLYN.—Brooklyn, Bethany, Y.P.S.C.E., 10; Central (Bushwick Branch), 2.92; City Park Branch, 2.49, *2.76, Y.P.S.C.E., 7.12; Classon Ave., *13.65; Duryea, Y.P.S.C.E., 5; 1st, 261.18, *16; Friedens Kirche, Y.P.S.C.E., 5; Grace, Y.P.S.C.E., 50; Greene Ave., 8.31, Y.P.S.C.E., 4; Hopkins St., Y.P.S.C.E., 25; Immanuel, *50; Lafayette Ave., 150, Mrs. I. N. Hasbrouck, 100; Mem'l, 33.10, *23.81; Noble St., *5, Y.P.S.C.E., 5; Ross St., 27.48, Y.P.S.C.E., 51; South 3d St., 27.40, *26.45, Y.L. Miss. Cir., 33.35, *10.25; Throop Ave., 29, *3, Y.L. Miss. Bd., 10.50, G. Miss. Bd., 3.50, 954.71
BUFFALO.—Buffalo, Central, 14.11; Covenant, 10; East, Y.P.S.C.E., 25; Lafayette, 59.46; North, 11.82; Lancaster, 5; Olean, Y.P.S.C.E., 22.15; Postville, 1.70, Y.P.S.C.E., 10; Silver Creek, 10.25, *1.60, 171.09
CAYUGA.—Auburn, Calvary, 3 41, Jr. C.E., 1.50; Westm'r, 50 cts.; Cayuga, 10; King's Ferry, Y.P.S.C.E., 5, 20.41
GENESEE.—Attica, 1st, 10.22, M. Bd., 1.90; Batavia, 1st, 100, *13; Bethany, 9, *2; Bergen, 1st, 3.75; Castile, 6.04; Cooper, 2, *5; East Pembroke, 2.30; Le Roy, 4, May Blossom Bd., 10; Warsaw, 1st, 15.50, *20; Wyoming, 3.75, 208.66
HUDSON.—Chester, 5.50; Denton, Y.P.S.C.E., 4; Goshen, 42.16, Y.L.M. Soc., 6.62; Haverstraw, Central, 12.50; Hopewell, Y.P.S.C.E., 21; Middletown, 1st, 50; 2d, 9.65; Port Jervis, Y.P.S.C.E., 5.20; Ridgeburg, 3, 159.63
LYONS.—Clyde, 10; Newark, 15.32, Y.P.S.C.E., 5.87; Marion, 5; Sodus, 5; Williamson, 10; Wolcott, 15, 66.19
MORRIS AND ORANGE.—Morristown, South St., 156.50
NASSAU.—Freeport, 5; Hempstead, Christ's Ch., Jr. C.E., 5; Huntingdon, 1st, 30; Central, 2.50; Elmhurst, Newtown, Y.P.S.C.E., 25; Islip, 5; Oyster Bay, Sunshine Cir. Miss'y Bd., 10; Roslyn, 6; Smithtown, 6.50, Y.P.S.C.E., 15, 110 00
NIAGARA.—Carlton, *2; Lockport, 1st, 12.54, *4.75; Mapleton, Y.P.S.C.E., 1.58; Niagara Falls, 1st, 12.50, *13; Wilson, 3.50, *15; Youngstown, 7, L.L. Bearers, 50, 75.28
NEW YORK.—New York, Adams Mem'l, 10; Central, 27, *26.50, Y.P.S.C.E., 250; Faith, *9; 5th Ave., *315; First, Jr. C.E., 2.25; 14th St., Y.P.S.C.E., 10; Lenox, 25; Mizpah Chapel, Y.P.S.C.E., 6; Morningside, Y.L., 10; West End, *19.25, Y.P.S.C.E., 20, 862.60
ROCHESTER.—Avon, 6.70, *2.10; Dansville, *3.42; Groveland, *1.80; Nunda, *3, Do-What-You-Can Bd., 2; Ogden, 23.50; Pittsford, *3.20; Rochester, Mem'l, King's Messengers, 25; St. Peter's, *7.84; Turin, 14.50, 93.06
ST. LAWRENCE.—Waddington, Scoteh Ch., 8.25
SYRACUSE.—Fulton, Y.P.S.C.E., 13.15; Marcellus, 10; Onondaga Valley, *50 cts.; Skaneateles, 5.25; Syracuse, East Genesee, 9; 1st Ward, Y.P.S.C.E., 15; South, 10.43, 63.33
UTICA.—Clinton, S.S., 25; Holland Patent, Y.P.S.C.E., 5; Ilion, 25, Y.P.S.C.E., 10; New York Mills, Walcott Mem'l, 34; Rome, 85, Y.P.S.C.E., 20, S.S., 25; Sauquoit, 21; South Trenton, 12; Utica, Mem'l Ch., 19; Olivet, 10; Westm'r, 75; 1st, Y.P.S.C.E., 30; West Camden, S.S. Miss'y Soc., 7; Whitesboro, 10; Westernville, Y.P.S.C.E., 20, 433.00
WESTCHESTER.—Brewster, S. E. Center, 3; Bridgeport, Miss'y Bd., 5; Hartford, 5, *5; Mt. Vernon, 1st, 10; New Haven, 1; New Rochelle, 2d, Miss'y Bd., 3.75; Peekskill, 1st and 2d, 25; Rye, 5, *1; Yonkers, Immanuel, *4, 67.75
MISCELLANEOUS.—For General Fund, from "M.," 2; Prayer-meeting Coll., 16.20, 18.20
LEGACY.—Estate of Willard A. Cobb, Lockport, 2,850.00

Total for month, $6,393.04
Total for year, $33,276.32
Returned from last month's receipts, 10.00

$33,266.32

Through an inadvertence a portion of the summer offering from Cayuga Presbytery was not starred—the full amount raised by the societies was $230.88.

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending November 24, 1901.

EMPORIA.—Conway Springs, 3.85; Emporia, C.E., 25; Mulvane, 2.40; Wellington, 7; Wichita, 1st, Y.P.M.L., 125, $163.25
NORTH TEXAS.—Jacksboro, 2.60
SANTA FE.—E. Las Vegas, 1st, 10.00
SOLOMON.—Abilene, 3; Bennington, 1.80, C.E., 50 cts., Jr. C.E., 40 cts.; Beloit, 10; Caledonia, 2; Clyde, 2.25; Delphos, 3.50; Ellsworth, 2; Hennington, Jr.C.E., 1.06; Lincoln, 9, C.E., 6.30; Mt. Pleasant, 1.65; Salina, 23.25; Solomon, 6.25, C.E., 2.15, 75.11
MISCELLANEOUS.—Mary Holmes Sem., West Point, Miss., 7.25; Refunded, 55 cts.; In Memoriam, 20; Special Gift for Medical Student, 32, 59.80

Total for month, $310.76
Total to date, $3,364.89

MRS. WILLIAM BURG, *Treas.*,
Nov. 24, 1901. 1756 Missouri Ave., St. Louis, Mo.

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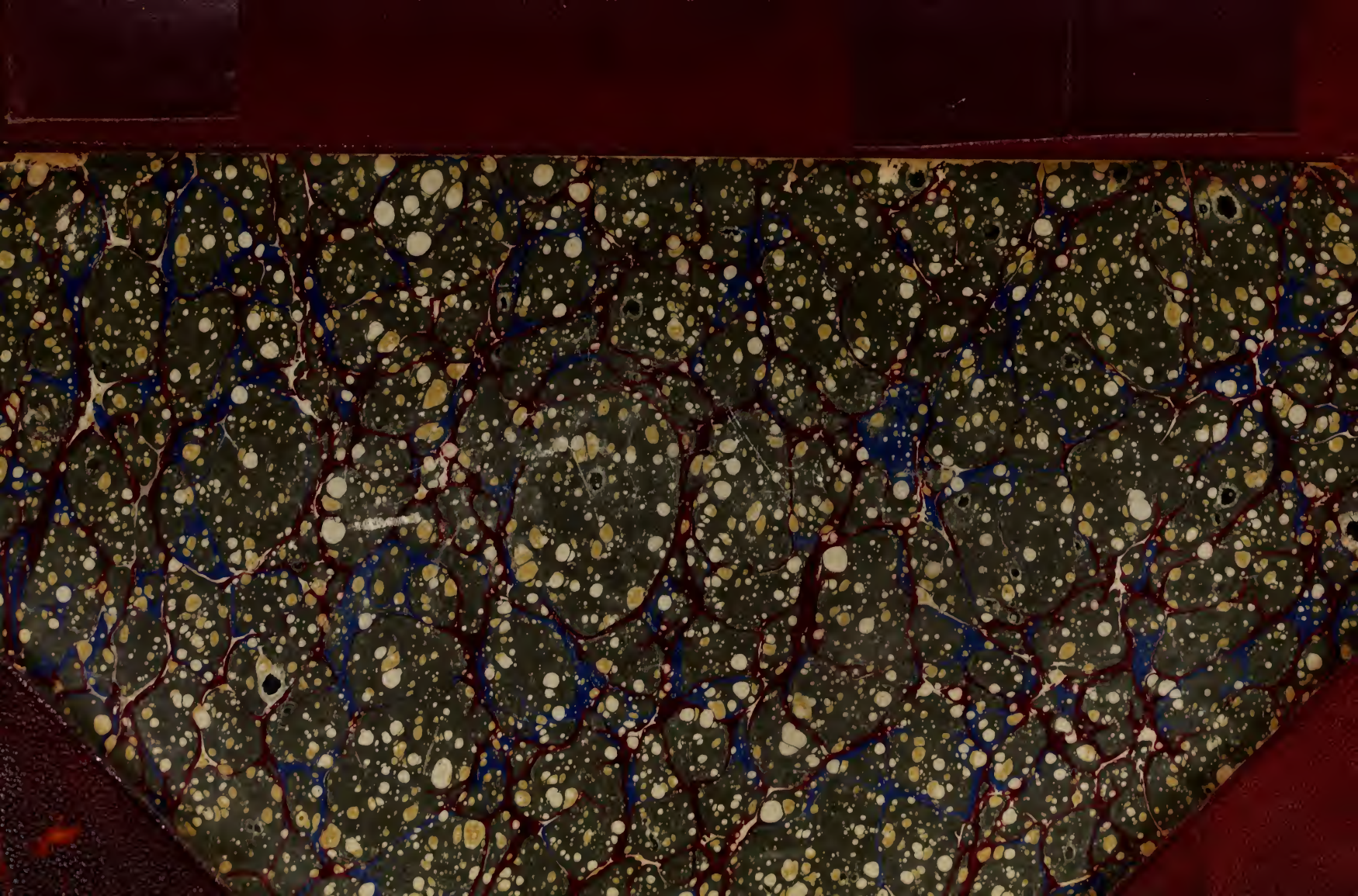
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